

EVERY MAN'S GUIDE TO

Hajj
and
Umrah

ABDUL AZIZ KAMAL



The door of the Holy Ka'abah

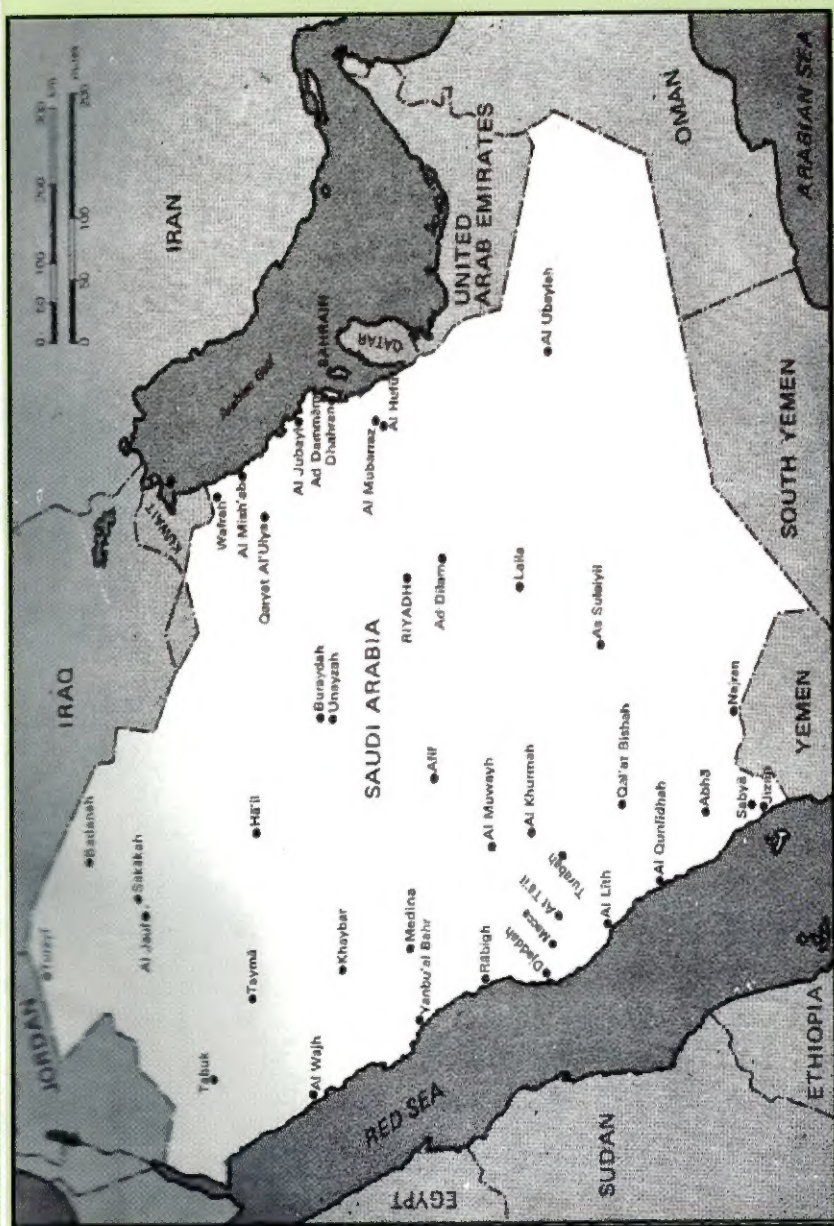
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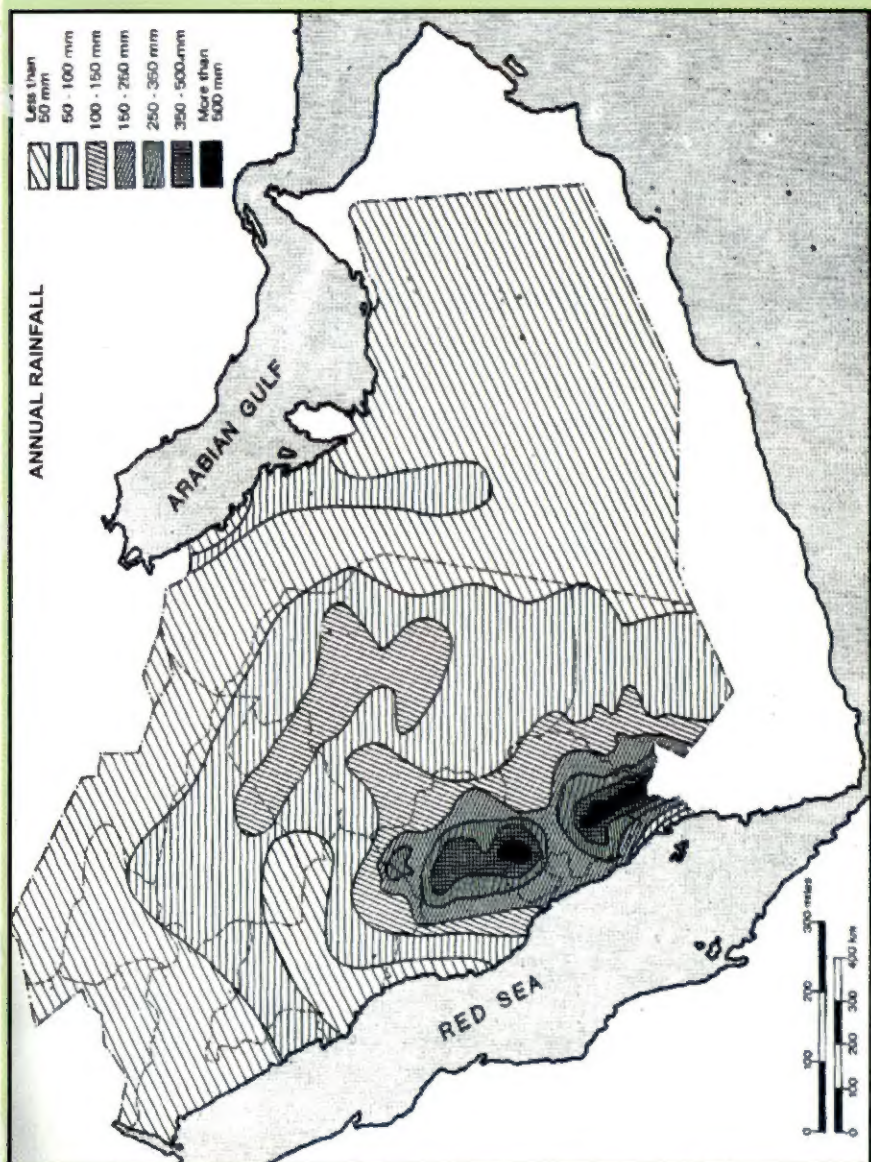
**The Memory of My Father Maulvi
Mohammad Shafi**

who laboured hard to pay for my education,
modern as well as traditional

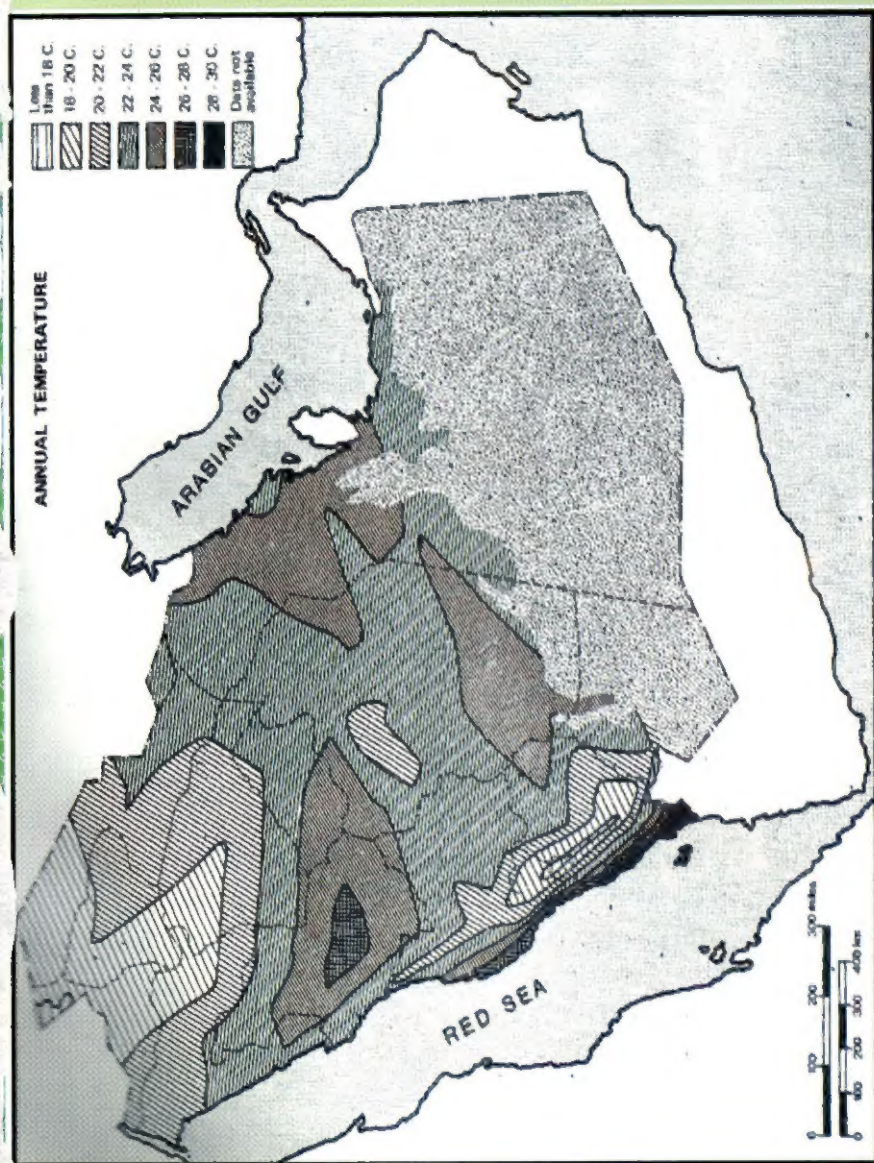
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gather together annually at a central place, and exchange views with regard to their political, economic, social and other problems and find solutions to them for the benefit of mutual understanding, peace and general well-being.

Background of Hajj

Hajj has an historical background which is unique in character and spirit. It relates to a life of tests and trials lived by Prophets Abraham and Ismael A.S. in the vicinity of Makkah. The Prophet Abraham had left his home in 'Irāq and migrated to other lands only for the sake of Allah, to preach His Message of peace and bliss to a people sunk in evil and ignorance. For the same reason, he settled his son, Ismael, in the wilderness of Makkah to carry on his Mission there. Then when the son grew up to manhood, he was commanded in a vision to sacrifice him to Allah. This was indeed the greatest trial so far that prophet Abraham had to endure. And when the faithful servant prepared to do his Lord's bidding, it was declared :

"O Abraham, you have indeed fulfilled the vision." (37 : 105)

And :

"I am going to make you the leader of mankind." (2 : 124)

Later Abraham was commanded to build the Ka'abah, the first known House of One God's worship on the earth, which was eventually to become the centre of the universal Islamic movement. Then Abraham was commanded :

". . . and make a proclamation to the people to come to you for Hajj from far and near, on

INTRODUCTION

Hajj is the fifth and last fundamental pillar of worship in Islam. It has its own prerequisites and conditions, prayers and supplications and rules and regulations, which must be learnt and mastered for the sake of performing Hajj properly. **EVERY-MAN'S GUIDE** is intended to meet these requirements. The intending pilgrim would do well to go first through the Glossary and the section on Important Hajj Places and see the Maps carefully so that he may feel at home while reading the book. The Hajj rites have been presented in the order of their importance as exemplified and taught by the Holy Prophet s.a.w. during his Farewell Hajj. Only the approved prayers and supplications have been included, which have been transliterated into Roman for those who cannot read Arabic. The relevant rules and regulations have been given in as logical and precise a manner as possible.

Scholars are generally agreed that Hajj was prescribed as an imperative duty in A.H. 9 after the Conquest of Makkah, where the Ka'abah, the sacred House of Allah, is situated, in the following verse:

“Allah has a right on the people that the one, who can afford to reach the House, should perform Hajj there.” (3 : 97)

The first Hajj therefore was performed the same year under Hadrat Abū Bakr Siddiq whom the Holy Prophet s.a.w. sent as leader of the Hajj delegation. The Holy Prophet s.a.w. performed his first and last Hajj during the next year in A.H. 10.

Besides being a prescribed worship, Hajj provides an excellent occasion for the Muslims of the world to



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foot and on lean camels, so that they may witness the benefits that have been made available here for them." (21 : 27, 28)

It was in response to this Divine call that Hajj became an imperative duty for the believers. It continued to be performed in the same ways as taught by Prophet Abraham, but later his teachings were forgotten and distorted by the ignorant generations, who installed hundreds of idols in and around the Ka'abah and polluted it with evil customs and practices. It was in A.H. 8 (630 A.D.) on the Conquest of Makkah that the Holy Prophet Muhammad s.a.w. cleansed the Ka'abah of the filth of idols and revived the ways of his father Abraham. The Muslims have since been gathering together at Makkah year after year to commemorate and carry out the rites of worship, devotion and sacrifice initiated so faithfully and sincerely by the great Prophet Abraham and revived by the greatest of all Prophets, the Holy Prophet Muhammad s.a.w.

Preparation and Instructions

The pilgrim is duty bound to visit Makkah in all humility with sincere intentions and pure thoughts so as to please both Allah and those with whom he comes in any sort of contact. he should display self-discipline, magnanimity and forbearance and behave in a dignified manner in all places and at all times so that when he returns home he bears at least some impress of the training gained through the performance of Hajj. The Qur'an says :

"The months of Hajj are well known to all ; whoever makes up his mind to perform Hajj during these fixed months, let him totally abstain from all sorts of sexual indulgence,

wickedness and wrangling during the Hajj ; and remember that Allah knows whatever good you do." (2 : 197)

Below we give some of the important points which every intending pilgrim would do well to bear in mind before embarking on the sacred journey :

1. As far as possible the pilgrim should travel light : he should take along only the essential items keeping in view the season in Hejāz. It may be mentioned that Makkah is surrounded on all sides by dry, rocky hills, 200 to 600 feet in height ; the temperature ranges between 35°C and 50°C and the days and the nights remain almost equal throughout the year.

2. He should keep his money and travel documents with himself : this will save him time as well as many hardships. He should spend carefully so that he doesn't have to face any financial difficulty in the foreign land.

3. In case of difficulty he should be in contact with his own country's embassy in Jeddah, or, if need be, with the Saudi Ministry of Hajj and Auqāf.

4. If not already done, he should choose a Mu'allim (guide and teacher), deposit his passport with him, and take all necessary help from him with regard to Customs Office formalities, lodging, travel and movement.

5. During his stay in the Pilgrims' Camp at Jeddah, he will get all facilities pertaining to board and lodging at the Saudi Government's expense.

6. While moving to Makkah, which is about 72 kilometres away, he should be in the prescribed state of *Ihrām* and should continue proclaiming *Talbīyah* as often as he can. On arrival at the Mu'allim's place in Makkah, he should make necessary ablutions and

then go to the Holy Ka'abah under the Mu'allim's guidance to perform 'Umrah, offer prayers, etc.

7. After return from the Ka'abah, he may rent a suitable house for himself, and companions if any, and shift there along with the luggage, but he must keep the Mu'allim's card on himself for convenience and guidance.

8. The pilgrim must abide by the orders and instructions pertaining to Hajj issued from time to time by the Saudi Government for the guidance of and compliance by all concerned.

Performance of Hajj Rites

Hajj days are from the 8th to 12th of Zil-Hajj. Below we give the datewise procedure of the performance of Hajj rites for the convenience of the intending pilgrim :

8th of Zil-Hajj (Day of Tarwiyah)

1. The *Qārin*¹ will already be in the state of *Ihrām*, but the *Mufrad* and *Mutamatti'* pilgrims should enter *Ihrām* early in the morning after having hair-cut, nails pared and ablutions and pronounce *Talbīyah*. After one has entered *Ihrām*, it becomes imperative for him to complete Hajj rites till the end.

2. Enter Masjid al-Harām, if possible through Bāb as-Salām, on the right foot, with :

Bismillahi was-salātu was-salāmu 'alā Rasūl-illah [1]

“(I enter) in the name of Allah, and peace and blessing be on the Messenger of Allah.”

1. For Hajj terms, please see the Glossary.

Then say :

Allahumm-aghfir zunūbī waf-tahlī abwāba rahmatika [2]

“O Allah ! forgive me my sins and open for me the doors of Thy mercy.”

3. On having the first look at the Ka'bah, say :

Allahu Akbar, Lā ilāha ill-Allah : [3]

“Allah is most Great : there is no god but Allah,”

thrice, and then pray :

Allahumma an-tas-salāmu wa min-kas-salāmu wa ilaika yarji'-us-salām ; fa hayyinā rab-banā bissalāmi wa adkhilnā dār-as-salāmi tabārakta Rabbanā wa ta'ālaita yā zal-Jalāli wal-ikrām. Allahumma zid baitaka hāza ta'zim-an wa tashrifan wa zid ta'zīma-hū wa tashrifā-hū mimman hajja-hū wa'tamara-hū. [4]

“O Allah ! Thou art peace and peace is from Thee and peace returns to Thee. Our Lord, cause us to live with peace, and cause us to enter the House of peace. Our Lord, Owner of Honour and Majesty, Thou art most Blessed and Exalted. O Allah, increase this House of Thine in glory and nobility and enhance its glory and nobility also through those who come to it to perform Hajj and 'Umrah'.”

4. Perform Tawāf of Arrival which is *sunnah* in nature, observing *Ramal* in the first three circuits and walking at normal pace in the remaining four.

During Tawāf one may recite the approved supplications as often as one can.

5. After the completion of Tawāf, approach the 'Place of Abraham', if possible, or any other place near it, and observe two rak'ahs of prayer.

6. Hold to al-Multazam and pray for the fulfilment of lawful desires and wishes.

7. Drink Zamzam water to fill, facing the Ka'abah, and raise hands in supplication.

8. Then leave for Minā to stay for the night there and observe the next five Prayers in Minā.

9th of Zil-Hajj (Day of 'Arafah)

1. After the Fajr Prayer in Minā, leave for 'Arafah and spend as much of the time there as possible in voluntary prayer and supplications to Allah for forgiveness of sins and errors. Halting in 'Arafah any time between the declining of the sun and the break of dawn next day is the foremost Hajj rite. Here the Zuhr and 'Asr Prayers are combined under the leadership of the Imām, but not otherwise, with one Azān but separate Iqāmahs.

2. After halting in 'Arafah till sunset, leave for Muzdalifah and combine the Maghrib and 'Ishā Prayers there at the 'Ishā time with one Azān and one Iqāmah, which is an obligatory Hajj rite. Stay for the night at Muzdalifah keeping the head uncovered.

10th of Zil-Hajj (Day of Sacrifice)

1. Offer the Fajr Prayer in Muzdalifah in congregation at the earliest time and leave for Minā soon after that. Pass through Wādi al-Muhassar hurriedly. Take along from Muzdalifah 49 small

pebbles if *Ramī* is to be performed for three days and 70 if for four days.

2. Reaching Minā cast seven pebbles at Jamrah al-'Aqabah, and then offer sacrifice, which is obligatory for the *Qārin* and *Mutamati* pilgrims. If a person cannot afford a sacrifice, he has to fast ten days, three days during Hajj (7th to 9th of Zil-Hajj) and the rest wherever one likes in the same year.

3. Have the head shaved or the hair clipped, and set aside *Ihrām*.

4. Then go to Makkah and perform Tawāf of Visit (*Ziyārah* or *Ifādah*), which is an imperative Hajj rite. This may be observed on 11th or even on 12th till sunset, but earlier the better.

5. Observe two rak'ahs of prayer at the 'Place of Abraham'.

6. Carry out *Sa'i* if not done earlier after the Tawāf of Arrival.

7. Come back to Minā to stay the night there.

11th of Zil-Hajj

Perform *Ramī* after the Zuh'r Prayer at all the three Jamrahs, beginning from Jamrah al-Ūlā and stay the night in Minā.

12th of Zil-Hajj

1. Perform *Ramī* after the Zuh'r Prayer at all the three Jamrahs beginning from Jamrah al-Ūlā. *Ramī* may be performed on the 13th as well, which is voluntary in nature, before returning to Makkah.

2. At Makkah observe the Farewell Tawāf, offer two rak'ahs of prayer at the 'Place of Abraham', drink Zamzam water with the face towards the Ka'abah and sprinkle water on body and clothes.

3. Approach al-Multazam and hold fast and cling to it with the chest and right cheek pressed against it, and make humble supplications for forgiveness of sins and grant of lawful wishes and desires.

4. Kiss the Black Stone finally and leave the holy precincts for home through Bāb al-Wadā' with supplications.

Now for a detailed study of Hajj rites the reader should turn to EVERYMAN'S GUIDE, which begins with a description of the Holy Prophet's Farewell Hajj. I do hope that he will find it useful. I am grateful to Mr. Akhlaq Hussain, Director, Islamic Publications, Ltd. for going through the manuscript critically and making some very helpful suggestions. I hope that the reader also will not mind sending me suggestions for the improvement of this book so as to make it more useful for those who would visit the holy land in the future to fulfil a basic religious obligation.

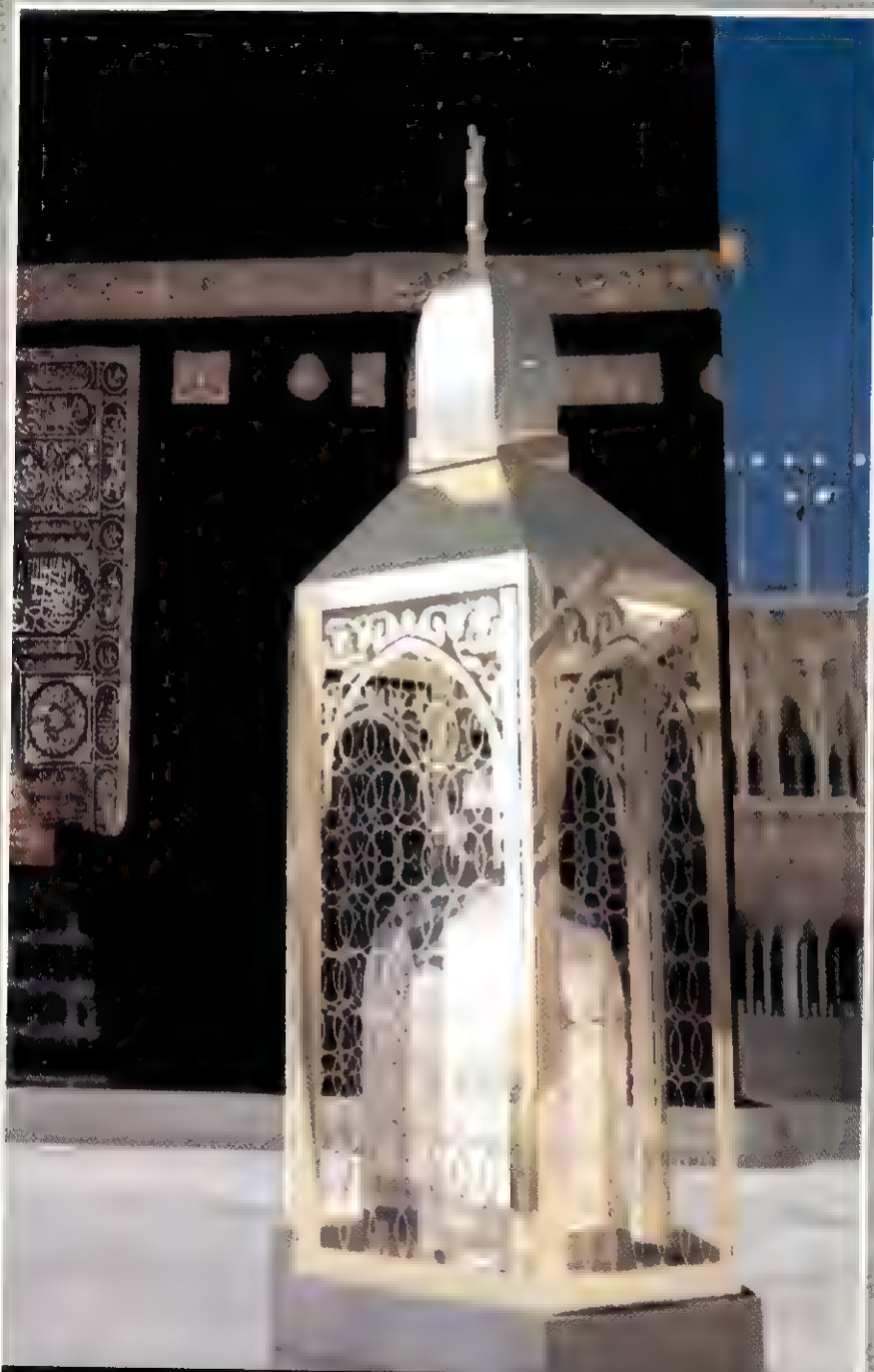
A.A.K.



Al-Rawdah area (part of paradise) within the Prophet's Mosque



The Tomb of the Prophet S.A.W.



The Place where Hazrat Ibrahim (A.S.) Stood

Hajj rites, he presented the final Divine Message in a most lucid and comprehensive way. This Message is the Message of Universal brotherhood of Man and a unique charter of the fundamental human rights. We shall give below the necessary details of the Farewell Hajj and also put together various pieces of the Holy Prophet's sermons which are all based on authentic sources. In this connection, the detailed tradition reported by Hadrat Jābir ibn 'Abdullah, which contains a description of almost all Hajj rites as taught by the Holy Prophet, will be presented first of all. It may be mentioned that Hadrat Jābir ibn 'Abdullah was the last Companion of the Holy Prophet, who died in Madīnah at the age of 90. Some time before his death, Imām Muhammad ibn 'Alī (Imām Bāqir), the grandson of Imām Husain R.A., went to see him along with a few other companions. Imām Bāqir says that when he disclosed his identity before Hadrat Jābir, the latter was much pleased : he blessed him and welcomed him to his place and then invited him to ask what he had come to ask.

Narration by Hadrat Jābir ibn 'Abdullah

Imām Bāqir says as he started asking questions, the Prayer time approached, whereupon Hadrat Jābir covered himself up in a short mantle that he had and stood up for the Prayer. After the Prayer, he asked :

“Sir, narrate to us the complete details of the Farewell Hajj of the Holy Messenger of Allāh.”

Hadrat Jābir counted nine on his hand and said that the Holy Prophet did not go for Hajj during his nine years' stay at Madīnah. Then in the 10th year

FAREWELL HAJJ OF THE HOLY PROPHET

In A.H. 10 about three months before his death the Holy Prophet s.a.w. himself went to perform Hajj. This Hajj is well known in history as the Farewell Hajj and with this the Holy Prophet's Mission to the world came to completion. That is why, before embarking on the sacred journey, he publicly announced that people desirous of going for Hajj in company with him should gather together so that they may learn from him the rites and rituals of performing it in the Islamic way.

In response to this call, more or less a hundred thousand people, both men and women of all classes of society, gathered together at Madīnah from all over Arabia. On 24th of Zil-Qa'dah, which was a Friday, the Holy Prophet gave specific instructions pertaining to Hajj in his Friday sermon. On the following day the great Hajj caravan left Madīnah after the Zuhr Prayer under the leadership of the Holy Prophet himself. They halted at Zil-Hulaifah, 9 kilometres outside Madīnah, offered the 'Asr Prayer and stayed the night there. Next day after the Zuhr Prayer, they changed into Ihrām, the pilgrim's robe, and proceeded on their sacred journey to Makkah. On the way more and more people kept joining them until they reached Makkah on the 4th of Zil-Hajj.

During the Hajj on different occasions, the Holy Prophet gave sermons in which, besides teaching

of Hijrah, he publicly announced that he would go for Hajj that year. People started pouring into Madīnah from all sides with the intense desire to accompany the Holy Prophet to Makkah and follow him in all ways !

“The Hajj caravan moved out from the city under the Holy Prophet and halted at Zil-Hulaifah for a day or two. Here Asmā’ bint ‘Umais, a wife of Hadrat Abū Bakr, gave birth to Muḥammad ibn Abī Bakr. Asmā’ asked the Holy Prophet through a messenger as to what she would do. The Holy Prophet sent back the message saying : “Have bath, bandage your private parts and put on Ihrām.” Then after leading the Prayer at Zil-Hulaifah, the Holy Prophet mounted his she-camel, Qaswā’, and rode to the nearby elevated plain, called Baidā’. When I looked around from Baidā’, I saw multitudes of people in front and at the rear, to the right and to the left, as far as I could see, some riding and some on foot. The Messenger of Allāh was in our midst. As he was the recipient of Revelation and understood it fully well and acted in accordance with it, we followed him in whatever he did. Here, at Baidā’, he recited the following *Talbiyah* of the Oneness of Allāh aloud :

Labbaik Allahumma labbaik ! Labbaik, lā skarika laka, labbaik. Inn-al-hamda wan-ni'mata laka, wal-mulk ; lā sharika lak. [5]

“Here I am, O Allāh, here I am in Thy presence ! Thou hast no partner, here I am ! Thou alone dost deserve all praise and gratitude ! Thou alone canst bestow favours and blessings. Sovereignty is Thine and Thou hast no partner.”

"The Companions also recited their *Talbīyah* aloud (perhaps they were adding a few words), but the Holy Prophet did not object and went on reciting his own *Talbīyah*.

"The main purpose of our journey was to accomplish Hajj and not 'Umrah. So when we reached the House of Allāh, the Holy Prophet first of all kissed the Black Stone, and then started moving round the Ka'abah : he completed the first three circuits at a swift pace and the last four at the normal walking pace. Then he came to the Place of Abraham and recited the verse :

Wattakhizū mim-maqāmi Ibrāhīma musallā
[6]

"... and enjoin the people to dedicate to worship the place where Abraham used to stand for prayer." (2 : 125)

Then he stood up for prayer with the Place of Abraham between him and the Ka'abah and offered two rak'ahs, in which he recited *Qul yāayyu-hal Kāfirūn* (109) and *Qul hu-wallāhu-Ahad* (112). Then he returned to the Black Stone and kissed it ; after which he went out through a gate toward Mount Safā and reaching it recited :

Inn-as-Safā wal-Marwata min sha'ā'irillah [7]

"Indeed the Safā and the Marwa are among the signs of Allāh." (2 : 158)

and said : "I begin my *Sa'i* from Safā as Allāh has mentioned it before Marwa. Then he climbed the Safā till he could clearly see the House of Allāh : he then stood facing the Qiblah, and proclaiming the Oneness and Greatness of Allāh, recited :

Lā ilāha ill-Allāhu wahdahū lā sharika lahū, lahul mulku wa lahul-hamdu wa huwa 'alā kulli shai'in Qadīr. lā ilāha ill-Allāhu wahdahū anjaza wa'dahū wa nasara 'abdahū wa hazamal-ahzāba wahdahū. [8]

"There is no god but Allāh, the One : He has no partner. Sovereignty is His and all kinds of praises, too, and he has full powers over everything. There is no god but Allāh, the One : He has fulfilled His promise (by subduing the whole of Arabia to Islam) and has helped His servant fully, and has put to rout all the forces of disbelief by Himself."

"He recited these words thrice, and prayed in between. Then he descended Safā and moved toward Marwa and repeated atop Marwa the same that he had recited at Safā. Then when he came to Marwa on his last trip, he addressed his Companions from the top saying :

'Had I known before what I came to know later, I would not have brought the sacrificial offering with me, and would have converted this Tawāf and Sa'ī into that of 'Umrah, and put off Ihrām after the performance of 'Umrah. However, those of you who have not brought the sacrificial offering with them, may regard this Tawāf and Sa'ī as of 'Umrah and put off Ihrām'.

"Hearing this, Surāqah ibn Mālik stood up and asked : 'O Messenger of Allāh ! Is this command meant for this year only, or is it for the future as well ?'"¹ The Holy Prophet intertwined the fingers of

1. The people of Makkah regarded the performance of 'Umrah every year in the Hajj season as sinful. That is why when the Holy Prophet gave this instruction about combining Hajj and 'Umrah in the Hajj season for all times to come, Surāqah bin Mālik asked for a clarification.

both his hands and said : 'Umrah and Hajj have been combined like this :¹ not only for this year but for ever !'

"And 'Alī arrived from Yaman with more sacrificial animals for the Holy Prophet. When he noticed that his wife, Hadrat Fātimah, had set aside Ihrām, put on coloured clothes and applied anti-mony, he expressed his displeasure over this, but she told him that her father, the Holy Prophet himself, had allowed her to put off Ihrām.

"The Holy Prophet turned to Hadrat 'Alī and said : 'Fātimah has said and done aright', and then asked : 'What was your intention while putting on Ihrām ?(That is, did you have the intention of Hajj only, or of Hajj and 'Umrah both ?)' Hadrat 'Alī replied that he had said, 'O Allāh ! My intention is the same as of Thy Prophet'. The Holy Prophet then said : 'Since I have brought the sacrificial offering along with me, I cannot put off Ihrām, and as your intention was the same as mine, you also cannot set it aside'.

Hadrat Jābir continued : "The total number of the camels brought by the Prophet and Hadrat 'Alī as sacrificial offering was 100.² All the Companions who had come without sacrificial offerings set aside Ihrām garments accordingly and had their hair clipped except those who had brought sacrificial offerings with them.

"Then when the Day of Tarwīyah (*i.e.*, the 8th of Zil-Hajj) came, the people started moving towards Minā and those who had put off Ihrām of 'Umrah,

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1. That is, there is nothing sinful in performing Hajj and 'Umrah, one after the other, in the same season, and this is permissible for ever.
 2. According to some traditions, the Holy Prophet had brought 63 camels and Hadrat Alī 37 from Yaman.

resumed their *Ihrām* for Hajj. The Holy Prophet S.A.W. rode to *Minā* on his she-camel, *Qaswā'*, and there he led the five Prayers from *Zuhr* to *Fajr*. Then he waited till the sun rose, then he left for 'Arafah, and ordered a hair tent to be pitched for him at *Namirah*.¹ The *Quraish* were sure that he would halt at *Mash'ar-al-Harām* as had been the custom among them in the days of Ignorance, but the Holy Prophet crossed the limits of *Mash'ar-al-Harām* and entered the bounds of 'Arafah and stayed in the tent that had been pitched for him at *Namirah*.

"Then when the sun began to decline, he ordered that *Qaswā'* should be saddled for him, and this was done. He rode to the bottom of the valley of 'Urnah, and addressed the people from the camel-back, saying :

"O People ! Your blood and your properties are sacrosanct and holy just as this day, this month and this city of yours are sacrosanct and holy. Note it well that all customs and usages of the days of Ignorance are trampled under my feet ; the blood-feuds of the past are abolished, and first of all I give up our family's claim with regard to the son of *Rabī'ah ibn al-Hārith ibn 'Abdul Muttalib*, who was being suckled by *Banī Sa'd* when he was killed by *Banī Huzail*. Abolished also are all the claims of interest (*Ribā*) of the past, and first of all I give up the claims in this respect of my uncle, 'Abbās ibn 'Abdul Muttalib.

1. *Namirah* marks the end of the bounds of the *Haram* of *Makkah* and the beginning of the bounds of 'Arafah. In the days of Ignorance, the *Quraish* used to halt and stay within the boundary of *Haram* at *Mash'ar-al-Harām*, whereas the other people halted in 'Arafah. The *Quraish* therefore were certain that the Holy Prophet would adhere to the old custom, which he did not, and halted within the boundary of 'Arafah in his tent at *Namirah*.

“O People ! Fear Allah with regard to the rights of your women : you have married them on Allah’s security and they have become lawful to you only by His Law. Your special right on them is that they should not allow an undesirable person to enter your house and sit on your bed ; but if they commit an error in this regard, you may punish them lightly. The women’s special right on you is that you should clothe them and feed them generously according to your means.

“O People ! I am leaving behind for you the fountainhead of guidance : if you hold fast to it and follow its teachings, you will never go astray : this is the Book of Allāh.

“O People ! Listen, every Muslim is a brother unto the other Muslim, and all Muslims are brother unto one another. Therefore, the property of one is unlawful for the other unless given willingly, and do not be unjust to one another.”

“On the Day of Resurrection when you will be asked about me (whether I have conveyed fully Allāh’s messages or not), what will you say ?—The whole congregation spoke out with one voice : ‘We bear witness that you have conveyed to us the whole Divine Guidance in the best way possible and given us the wisest counsel.’”

“At this the Holy Prophet raised his forefinger towards the sky, and then pointing to the congregation, said thrice : ‘O Allāh ! Be Thou also a witness ! I have conveyed Thy Message and Thy Commands to Thy people, as has been confirmed by them.’”

“Then Hadrat Bilāl called out Āzān and pronounced Iqāmah, and the Holy Prophet led the Zuhr Prayer ; Bilāl once again pronounced Iqāmah

and the Holy Prophet led the 'Asr Prayer. After observing the Zuhr and the 'Asr Prayers together, the Holy Prophet rode to the place of halting, and turned his she-camel towards the big rocks with the whole congregation of the people in front of him, and then facing the Qiblah kept standing there till the sun began to set, and the last light of the evening was gone and the sun completely disappeared. Then he set forth to Muzdalifah with Usāmah ibn Zaid behind him on camel-back.

“—When we reached Muzdalifah, he led the Maghrib and the 'Ishā Prayers together with one Āzān and two Iqāmahs, but did not observe any *sunnah* or *nafl* prayer. After this he lay down for rest till it was down when he led the Fajr Prayer duly with Āzān and Iqāmah; then he rode to Mash'ar-al-Harām, stood there facing the Qiblah and recited Allāh's Greatness, His Oneness and Glory for quite some time. When the daylight spread, he left for Minā a little before sunrise. Now he had Fadl ibn 'Abbās behind him on the camel back. When he came to the bottom of the valley of Muhassar, he urged his she-camel to go a bit faster; then he followed the middle path leading to the bigger Jamrah, which is near the tree, and cast seven pebbles at it, pronouncing *Allahu Akbar* every time. These were small pebbles, which he threw from the valley side. After this he went to the place of sacrifice and slaughtered 63 camels with his own hand, the rest were slaughtered by Hadrat 'Alī, whom he took as a partner in his sacrificial offering. Then he ordered that a piece of flesh from each camel should be taken and cooked. After it was ready he and 'Alī took the meat and drank the soup. Then the Holy Prophet mounted his she-camel and

left for the Tawāf of Visit of the House of Allāh. He led the Zuhr Prayer at Makkah, and then approached the people of his family (Bani 'Abdul Muttalib) who were drawing Zamzam waters for people to drink. He also asked them for water, saying : 'Had I not feared that the other people, in their eagerness to follow me, would have forcibly usurped this service of supplying water from you, I would also have drawn water along with you'. They gave him a bucketful of water from which he drank."

(*Muslim*)

Other Traditions

1. According to Hadrat 'Abdullah ibn Mas'ūd, the Holy Prophet while riding his she-camel in 'Arafah, said :

"O People ! On the Day of Rising I shall be your Leader and shall pride myself upon the great numbers of my community as against other communities : Beware, do not let me down on account of your evil deeds : I shall be able to intercede for many people (with Allāh's permission) and get them delivered from Hell, but many others will be separated from me (because Allāh will not permit me to intercede for them). I shall implore : 'Lord, they are my followers', but Allāh will say : 'Don't you know they distorted your religion after you' ?"

(*Ibn Mājah*)

2. According to Hadrat Anas, when the sun was about to set in 'Arafah, the Holy Prophet s.a.w. asked Hadrat Bilāl to tell the people to be quiet so that he may address them. When the people became quiet, the Holy Prophet said :

"O People ! Gabriel has visited me a short while ago, and after conveying Allāh's salutations to me,

said : 'Allāh has granted forgiveness to all those present in 'Arafah and in Mash'ar-al-Harām, and also pardoned their mutual errors against one another'. At this Hadrat 'Umar stood up and asked, 'O Messenger of Allāh ! Is this favour meant only for us ?' The Holy Prophet s.a.w. replied : 'It is for you as well as for all those who visit here up till the Last Day'. Then the Holy Prophet s.a.w. continued : 'Your blood, your properties and your honours are inviolable just as this Day, this Month and this City of yours are inviolable until you meet your Lord : even pushing a Muslim with an evil intention is forbidden. Listen ! A Muslim is he from whose tongue and hands the other Muslim remains safe and immune. The migrant is he who forsakes errors and sins, and Mujāhid the one who fights against his self and subdues it to the obedience of Allāh."

3. While in the Plain of 'Arafah, the Holy Prophet s.a.w. said :

"Sacrifice has to be performed in every house every year on the Day of Sacrifice."

4. "O People ! Satan is despaired today that he will no more be worshipped in this land, but he will be followed and obeyed in other things over which he is satisfied. Take stock of your deeds, and let not Satan be pleased especially in matters of religion."

5. "Remember, there is no prophet after me, and there is no community after you." After this he raised both his hands and said : "O Allāh ! Be a witness : I have conveyed Thy Message."

6. Hadrat Jābir says : "On the Day of Sacrifice when the Holy Prophet was casting pebbles from the back of his camel, I heard him say : 'O People ! Learn the rites and injunctions of Hajj from me,

because I do not know whether I shall be able to perform another Hajj after this with you or not."

(*Muslim*)

7. While casting pebbles he said :

"O People ! Cast small pebbles at the Jamrahs ; be moderate in religious matters, for excesses caused the destruction of earlier communities."

(*Ibn Mājah, Nasā'i*)

8. The Holy Prophet halted at particular places in 'Arafah and Muzdalifah, and slaughtered his sacrificial camels at a particular place in Minā. Then thinking that the people after him might seek the places, he declared :

"O People ! The whole of 'Arafah and the whole of Muzdalifah are the places for halting, and the whole of Minā is the place for offering sacrifices."

9. Hadrat 'Alī says that the Holy Prophet commanded him to manage and supervise the sacrifice of his camels, and give away in charity their flesh, skins, etc. but give nothing of these in wages to the butcher except his wages.

(*Bukhārī*)

10. When he was returning after casting pebbles at Jamrah al-'Aqabah, together with Hadrat Bilāl and Hadrat U'āmah, he said : "Even if a black man with a flat nose is appointed ruler over you and he commands you in accordance with the Book of Allāh, you should listen to him and obey him."

(*Muslim*)

11. "Listen ! no Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab except in piety.' You are the children of (one father) Prophet Adam, and thus equal in status, and remember, Adam was created of clay ; then you are brethren in faith as well : any person (belonging to

any race or place) becomes your brother-in-faith as soon as he enters the fold of Islam. Your slaves are your brethren : feed them and clothe them as you feed and clothe yourselves ; if they commit an error, and you cannot forgive it, pass the servants of Allāh on to others, but do not torture them.” (*Ibn Sa’d*)

12. Hadrat Anas ibn Mālik says, “When the Holy Prophet returned to Minā from Muzdalifah on the 10th of Zil-Hajj, he first of all cast pebbles at Jamrah al-‘Aqabah, then he came to his tent and slaughtered the camels, then he called for the barber and asked him to shave his head first from the right side, and then from the left side. He gave the hair to Abū Talhah Ansārī and told him to distribute it among the people.” (*Bukhārī, Muslim*)

13. “Listen,” he said in a sermon, “the child belongs to the owner of the bed (of wedlock), and the adulterer deserves to be stoned. Anyone who attributes his ancestry to others than his own father is under Allāh’s curse, the angels’ curse and the curse of all people : neither will his repentance be acceptable, nor his atonement, nor any obligatory or voluntary prayer.” (*Ibn Mājah*)

14. In Khaif Valley he said :

“May Allāh prosper him who hears my Sayings and then passes them on to others : for some who have knowledge lack sense, and the recipients might be possessing greater sense and wisdom . . . Remember, the heart of a Muslim is never dishonest in regard to three things :

- (1) Performing his duties sincerely only for the sake of Allāh.
- (2) Well-wishing of the Muslim ruler, and
- (3) Holding fast to the Muslim community.”

(*Ibn Mājah*)

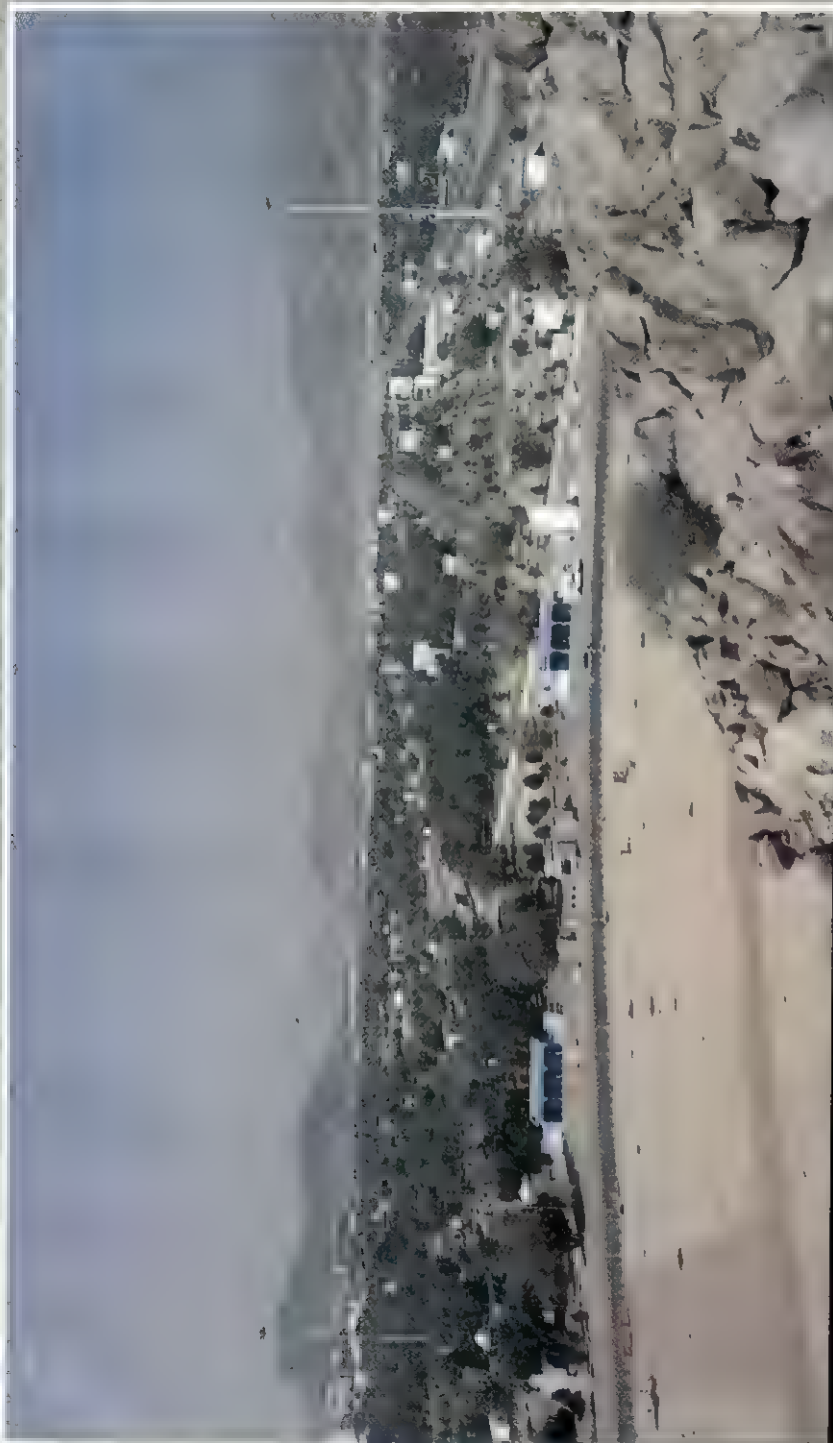
15. Hadrat Hārith ibn Barsā' says that he heard the Holy Prophet say between the two Jamrahs :

"The Muslim who deprives a brother Muslim (of something) by taking a false oath, will be sent to Hell. The present ones should convey my teachings to those who are absent."
(*Ahmad*)

16. On another occasion he said :

"Listen to me carefully : This is my Farewell Message to you :

I am leaving behind such things that if you hold fast to them, you will never go astray : they are as bright (as the sun) : (they are) the Book of Allāh and His Messenger's Sunnah."
(*Ibn Hishām*)



Ariel View of Arafat

‘UMRAH AND KINDS OF HAJJ

What is ‘Umrah ?

‘Umrah is the Lesser Hajj which can be performed at any time of the year without any restriction of the month or day. It can be performed along with Hajj and in other days as well. The Qur’ān enjoins :

“... accomplish Hajj and ‘Umrah to please Allāh.” (2 : 196)

The Holy Prophet has described the great merits of performing ‘Umrah.

“The best of acts,” he has said, “is to bear witness of one’s Faith, then to undertake migration in the way of Allāh and Jihād, and then to perform Hajj *mabrūr* and ‘Umrah *Mabrūrah*.” ‘Umrah *mabrūrah* is the ‘Umrah which is accomplished only to please Allāh and performed duly by observing all the conditions and rites. He has also said :

“The people who come to perform Hajj or ‘Umrah are the guests of Allāh, because they visit His House on His call ; therefore Allāh grants them what they ask for.”

The Procedure

1. Change into *Ihrām* in *Hil*, which is the area outside the Haram of Makkah but within the bounds of the *miqāts*, or at a *miqāt* for Hajj. Then offer 2

rak'ahs of prayer, head covered, with the intention of *Ihrām* and proclaim *Talbīyah* at the end.

2. Entering Masjid al-Harām through Bāb as-Salām, perform Tawāf of the Ka'abah and stop recital to *Talbīyah* at the first *Istilām* of the Black Stone.

3. Offer two rak'ahs of prayer at the 'Place of Abraham' after the completion of Tawāf.

4. Perform *Sa'i* between the Safā and the Marwa.

5. Have the head shaved or the hair clipped.

This brings 'Umrah to completion after which one may set aside the *Ihrām* garments.

Regulations Concerning 'Umrah

1. Performing 'Umrah once in a lifetime is a regular Sunnah of the Holy Prophet.

2. It may be performed as and when one likes : there is no appointed month, day or time for it as it is for Hajj.

3. Performing 'Umrah during Ramadān is most commendable and equal to Hajj in merit and excellence.

4. The *miqāt* for 'Umrah is *Hil* for all kinds of pilgrims, out-siders as well as the local people.

5. The only rites of 'Umrah are : entering *Ihrām*, moving round the Ka'abah, performing of *Sa'i* between the Safā and the Marwa, and clipping or shaving of the hair.

KINDS OF Hajj

Hajj is of three kinds and each kind has separate regulations governing it :

1. Hajj *Ifrād*,
2. Hajj *Qirān*,
3. Hajj *Tamattu'*.

Explanation :

1. *Hajj Ifrād* : This is simple Hajj, without 'Umrah. The pilgrim, called *Mufrid*, enters *Ihrām* with the intention of performing Hajj only, and accomplishes all Hajj rites like others. He is however, under no obligation to offer a sacrifice.

2. *Hajj Qirān* : This is to accomplish Hajj and 'Umrah together in one and the same *Ihrām*. The pilgrim, called *Qārin*, enters *Ihrām* with the intention of performing both Hajj and 'Umrah in the same state. This kind of Hajj has been regarded as superior to the other kinds. According to Hadrat 'Abdullāh ibn Mas'ūd, the Holy Prophet said :

"Accomplish Hajj and 'Umrah together (in the same season), because they cleanse a man of sin and poverty just as a furnace cleanses metals like iron, gold and silver of impurities." (Tirmizī)

Regulations Concerning Hajj Qirān

(1) The *Qārin* has to accomplish both Hajj and 'Umrah in the Hajj months, which are Shawwāl, Zil-Qa'dah and the first ten days of Zil-Hajj.

(2) The *Qārin* should first complete the rites of 'Umrah (Tawāf, Sa'ī, etc.) and then perform the rites of Hajj.¹

(3) The *Qārin* is forbidden to clip or shave his hair after the completion of 'Umrah.

(4) Though permissible it is against the Sunnah for the *Qārin* to perform the Tawāf of 'Umrah and the Tawāf of Arrival (*Qudūm*) and the Sa'ī of the both together.

1. The Ahl al-Hadith scholars hold the view that one and the same Tawāf and Sa'ī are enough for Hajj and 'Umrah for the *Qārin* pilgrim.

(5) The *Qārīn* has to offer a sacrifice in gratitude to Allāh Almighty for His favours : if he cannot afford this, he has to fast ten days, three days before the Day of Sacrifice (10th of Zil-Hajj) and seven days after the 13th of Zil-Hajj. (2 : 196).

(6) Both Hajj *Qirān* and Hajj *Tamattu'* are meant to be performed by the pilgrims coming from without the bounds of the appointed *mīqāts*. The people living within the bounds of the *mīqāts* can only perform Hajj *Ifrād*.

3. Hajj *Tamattu'* : This is to perform Hajj and 'Umrah together (in the same season) in separate *Ihrāms*. After one has accomplished 'Umrah, he is allowed to put off *Ihrām* and take advantage of all that was forbidden in the state of *Ihrām*. Then one has to resume *Ihrām* after the interval and perform Hajj in the appointed days. (2 : 196) The *Mutamatti'* (one performing Hajj *Tamattu'*) may or may not bring sacrificial offering along with him, though it is commendable to bring the animals along.

Regulations Concerning Hajj *Tamattu'*

(1) The *Mutamatti'* has to complete all the seven circuits of the Tawāf of 'Umrah during the Hajj season, or if not all, most of them during the Hajj season, which starts from Shawwāl and lasts till the 10th of Zil-Hajj.

(2) The Tawāfs of both Hajj and 'Umrah must be observed in the same season.

(3) The *Ihrām* for 'Umrah has to precede the *Ihrām* for Hajj, and the Tawāf of 'Umrah completed before resuming the *Ihrām* for Hajj.

(4) Hajj *Tamattu'*, like Hajj *Qirān*, is meant only for the pilgrims coming from without the bounds of

the *mīqāts* ; it is highly undesirable for those living within the boundaries of the *mīqāts*.

(5) Performance of the Tawāf of Arrival (*Qudūm*) is not approved for the *Mutamatti* ; he should perform *Ramal* (walking at a swift pace in the first three circuits) during his Tawāf of Visit (*Ziyārah* or *Ifādah*).

(6) The *Mutamatti* is also under obligation to offer a sacrifice ; if he cannot afford this, he has to fast ten days, three days before the Day of Sacrifice and seven days after reaching back home.

(7) If the *Mutamatti* has not brought his sacrificial offering along, he is allowed to put off *Ihrām* after performing the *Saī* of ‘Umrah and clipping or shaving of the hair, and then resume the *Ihrām* for Hajj. However, if he has brought his sacrificial offering along with him, he should not clip his hair after the *Saī* of ‘Umrah but should remain in the state of *Ihrām* and lay it aside on the 10th of Zil-Hajj after sacrificing the animal.



The mount of Mercy in Arafat



The Black Stone (Hajar-e-Aswad)

CONDITIONS AND INJUNCTIONS FOR HAJJ

1. Essential Conditions

These are ten and if a person does not fulfil any of these, Hajj will not be incumbent upon him at all :

(1) Islam : The non-Muslims are under no obligation to perform Hajj.

(2) Sanity : There is no Hajj for an insane person.

(3) Maturity : Immature children are not bound to perform Hajj ; if a well-to-do person performed Hajj during minority, it would be a voluntary Hajj, and he will have to perform his obligatory Hajj on attaining maturity.

(4) Ability to afford Expenses : The intending pilgrim must be well off : he should be free from debts, and should have enough money for his essential needs, to meet expenses of the journey and sustain his dependents and household till his return.

(5) Freedom : Hajj is not incumbent on the male or female slave.

(6) Health : One should be physically fit and free from any disability which may prevent one's going on a journey : thus it is not binding on a lame, maimed or blind person to go for Hajj, but if he fulfils the other conditions, he may perform Hajj through another person.¹

1. Both Imām Muhammad and Imām, Abū Yūsuf concur on this and the present day verdict is also to the same effect.

(7) One should neither be a captive nor have any danger to life from a tyrant.

(8) Security on the Way : Hajj does not remain incumbent if there is a war going on, endangering ships and other modes of conveyance, or if there is fear of dacoits on the way, or presence of other dangerous situations, etc. The intending pilgrim, however, should leave a will that if conditions improve after his death, Hajj should be performed on his behalf.

These eight conditions are equally applicable to both men and women, but for the women there are the following two additional conditions as well :

(9) Company of a *Mahram* Male : woman is not allowed to proceed on a Hajj journey unless accompanied by her husband or a *mahram* male, who should be sane, mature, religious-minded and reliable.¹ She is not permitted to travel in the company of a minor child, or a sinful and unreliable person. The woman is bound to bear the expenses of the *mahram* male who is escorting her during the Hajj journey. (Hedāyah, Vol. I)

(10) The woman should not be passing her waiting period ('*Iddah*) whether it is due to the death of the husband or divorce.

(Fatāwā 'Alamgīrī, Vol. I)

1. Imām Mālik and Imām Shāfe'ī have given the opinion that the woman who has no husband nor a reliable male *mahram*, to escort her in the Hajj journey, may travel along with companions who are known to be upright morally. By 'companions' Imām Shāfe'ī means a couple of reliable women who may be proceeding for Hajj in company with their *mahram* males. However, the woman is not allowed to go for Hajj in company with another single woman. This view of Imām Shāfe'ī quite practicable. According to this a woman without a husband or a *mahram* male can carry out her religious obligations of Hajj easily, avoiding the likelihood of the mischief on account of which she has been prohibited to proceed on a Hajj journey without a *mahram* male.

2. Conditions of Validity

These are four and unless fulfilled, Hajj will not be considered to have been performed validly :

(1) Islam : Being a Muslim is a basic condition both of incumbency and of validity of Hajj. If a non-Muslim carries out the rites of Hajj, it will be no Hajj ; he will have to perform Hajj after embracing Islam.

(2) Sanity : The Hajj performed by an insane or mad person will not be valid.

(3) Carrying out of all Hajj rites in the fixed days, at fixed times and in fixed places, the Hajj months being Shawwāl, Zil-Qa'dah and the first ten days of Zil-Hajj. Similarly there are fixed times and places for performing different Hajj rites. In case of violation, Hajj will not be valid.

(4) Avoiding all those things which render Hajj null and void, and carrying out all the imperative rites faithfully and with devotion. If a Hajj rite is missed or ignored, Hajj will be rendered void.

3. Injunctions

(1) Hajj is an imperative duty which is incumbent once in a lifetime upon every Muslim, who fulfils all the essential conditions. Both the Qur'ān and hadith have confirmed its imperative nature. The one who denies this is an unbeliever and the one who does not perform Hajj in spite of fulfilling the necessary conditions becomes a sinner.

(2) Hajj should be performed as far as possible in the year it becomes incumbent upon a person, and should not be deferred unnecessarily. The Holy Prophet has instructed :

"The person who makes up his mind for Hajj should carry out his intention soon : it may be that he falls ill, or his camel is lost, or he faces some other problem." (Ibn Mājah).

"Loss of camel" implies that the means of conveyance are disrupted, or the way becomes risky and proceeding for Hajj becomes difficult, or one's life comes to an end, etc.

(3) It is highly undesirable for a person to proceed for Hajj without the permission of his aged or sick parents, who might need him for help, or for a debtor without the permission of the creditor, or without the permission of a sponsor. ('Ilm al-Fiqh)

(4) It is forbidden to perform Hajj with money earned through unfair and unlawful means.

(5) A person who crosses a *mīqāt* without entering *Ihrām* is under obligation to perform Hajj.

(6) If Hajj becomes incumbent upon a person, but then he is disabled due to blindness, disease, etc. and becomes unable to proceed for Hajj, he should send another person on his own expense to perform Hajj on his behalf.

4. Mīqāts and Injunctions

A *mīqāt* is a fixed place or point beyond which it is not permissible for any person to proceed towards Makkah for any purpose whatever without entering the state of *Ihrām*. ('Ilm al-Fiqh)

There are five such places for people approaching Makkah from different directions and countries. They are :

(1) *Zil-Hulaifah* : This is the *mīqāt* for the people coming from Madinah and those who approach Makkah via that route. It is about nine kilometres

from Madīnah and about 250 kilometres from Makkah, and is the most distant *mīqāt* from Makkah.

(2) *Zāt'Iraq* : This *mīqāt* is for the people coming from the side of 'Irāq, and is situated at about 80 kilometres from Makkah.

(3) *Al-Juhfah* : This is the *mīqāt* for the people coming from Syria or that direction ; it is about 180 kilometres to the west of Makkah.

(4) *Qarn al-Manāzil* : This *mīqāt* is for the people of Najd and those coming from that side ; it is a hilly place about 50 kilometres to the east of Makkah.

(5) *Yalamlam* : This is about 60 kilometres to the south-east of Makkah and is the *mīqāt* for the people coming from Yaman and other southern and eastern countries.

These places were fixed as *mīqāts* by the Holy Prophet himself, and are meant for the people living away from Makkah, outside these points, and are termed *Āfāqīs*. The *Āfāqīs* who come to perform Hajj or 'Umrah by air may enter *Ihrām* while boarding the aeroplane in their home country. According to some scholars, however, persons coming from cold regions may put on *Ihrām* after landing at Jeddah.

For the people who live within the limits of the *mīqāts* but without the limits of the Haram of Makkah, *i.e.*, *Hil*, the *mīqāt* is *Hil* itself ; for those who reside within the bounds of the Haram of Makkah, the *mīqāt* is the Haram itself. However, if the dwellers of the Haram of Makkah intend to perform 'Umrah, they also have to go out and enter the state of *Ihrām* in *Hil*, for instance, at Tan'im, which is situated at a convenient distance from Makkah.

IMPERATIVE HAJJ RITES

Four of the Hajj rites are imperative (*Fard*) in nature. If any of these is missed or ignored, Hajj will not be valid. They are :

1. *Entering Ihrām* : This is a pre-requisite as well as an imperative rite of Hajj.

2. *halting in 'Arafah* : Even if it be for a few moments.

3. *Performing Tawāf of Visit (Ziyārah or Ifādah)* : This is done between the 10th and 12th of Zil-Hajj after having the head shaved or the hair clipped, and setting aside Ihrām.

4. Carrying out of these rites at the prescribed times, prescribed places and in the prescribed sequence.

Explanation

1. *Entering Ihrām* : This implies putting on the pilgrim's garments, which consist of two seamless white sheets : one is wrapped round the loins and the other thrown across the body at a *mīqāt*, or before it, with the intention of performing Hajj or 'Umrah, and pronouncing *Talbīyah*. Just as after pronouncing *Takbīr Tahrīmah*, a person is forbidden to eat, drink, shift about, talk, etc. during the Prayer, so after entering the state of Ihrām, the pilgrim is forbidden to indulge during Hajj in certain things, which were otherwise permissible and lawful.

The Procedure

One should have one's hair cut, nails pared and bath (or simple ablutions) and then put on two seamless *Ihrām* garments, and offer two rak'ahs of voluntary prayer and proclaim *Talbiyah* with the intent of performing Hajj¹ or 'Umrah. As soon as *Talbiyah* is pronounced, one is said to have entered the state of *Ihrām*.

Talbiyah and Its Regulations

Talbiyah is to proclaim the following words after putting on *Ihrām* garments with the intention of Hajj :

Labbaik, Allahumma, labbiak ! labbaik lā sharīka laka labbaik. Innal-hamda wanni'mata lak wal-mulka la sharīka lak [9]

"Here I am, O Allāh, here I am in Thy presence ! Thou hast no partner ; I am here ! All praise is due to Thee alone : Thou alone canst bless, Thou alone art the Sovereign, and Thou hast no partner."

(1) After one has entered *Ihrām*, it is imperative (*Fard*) to pronounce *Talbiyah* once and *sunnah* to pronounce it more than once.

(2) One should continue reciting *Talbiyah* in a loud voice till casting stones at the first Jamrah, on the 10th Zil-Hajj, while ascending or descending a place, joining a group of people after every prayer, in the morning and the evening.

1. A Mufrīd pilgrim should have the intention of performing Hajj only ; a *Qārīn* of both Hajj and 'Umrah, while a *Mutamatti'* should have the intention of 'Umrah after which he should set aside the *Ihrām* garments, and re-enter *Ihrām* with a fresh intention of Hajj.

(3) The women are not to raise their voices in pronouncing *Talbiyah* for reasons of *pardah*.

(4) *Talbiyah* should be pronounced thrice whenever pronounced ; one should not talk to others while pronouncing *Talbiyah*, nor greet a person who is pronouncing *Talbiyah*.

(5) *Talbiyah* is in fact the response that the pilgrim makes to the Divine call to visit Allāh's House. It instils in him the belief in the Oneness of Allāh. The Holy Prophet has said :

"Whenever a Muslim proclaims *Talbiyah*, everything around him also starts proclaiming the same words, whether it be stones, trees, or clods of earth, and the proclamation starts spreading in every direction till the whole around starts resounding with the same cries." (Tirmizi)

Supplication After *Talbiyah*

According to a tradition, the Holy Prophet made the following supplication after pronouncing *Talbiyah* :

Allahumma inni as'aluka ridwānaka wal-jannata wa a'uzu bi-rahmatika min-an-nār. [10]

"O Allāh ! I implore Thee for Thy approval and pleasure and Paradise, and I seek the refuge of Thy mercy from the fire (of Hell)."

2. Halting (*Wuqūf*) in 'Arafah and Its Regulations

(1) During Hajj the pilgrim has to halt and stay at several places, but the injunctions for each place are different : one must reach these places in time, having only the intention is not enough.

(2) The most important halt (*Wuqūf*) is the one made in 'Arafah, which is a vast plain about 15

kilometres outside Makkah. halting and standing in 'Arafah is the foremost hajj rite, so much so that the Holy Prophet is reported to have said :

"Hajj is halting in 'Arafah." (Tirmizī)

On the 9th of Zil-Hajj when hundreds of thousands of people, clad in similar humble robes, stand in the Plain of 'Arafah as pictures of humility and devotion, in the presence of Allāh Almighty, they indeed represent the scene of the Day of Rising for a short while when all worldly distinctions will be levelled down and everyone will be awaiting and standing in awe of the Divine verdict. If a person is not able to reach 'Arafah on the 9th of Zil-hajj, any time in the day or in the night following it to stand there for a while, he will not be considered to have performed Hajj at all. If he misses any other devotional act like Tawāf, Sa'ī, Ramī, etc. these can be recompensed, but nothing can recompense one's failure to present oneself in 'Arafah.

(3) The ideal time to reach 'Arafah starts from the declining of the sun on the 9th of Zil-Hajj so that one can offer the Zuhr and the 'Asr Prayers together ; but sine the arrival in 'Arafah is the major and foremost Hajj rite, even if a person arrives there any time during the night (following the 9th of Zil-Hajj) before the break of dawn, his halt and standing will be acceptable and his Hajj will be considered valid.

(4) The longer the halt in 'Arafah the better it is. The pilgrim should stand there with the feeling and realization that he is standing in Allāha's presence. after Resurrection, and has nobody to intercede for, and help him and he depends entirely on Allāh's mercy for deliverance, and that that is the only and perhaps the last opportunity for him to beg and

implore Him for forgiveness. He should therefore realize the importance of each moment with the fullest sense of accountability and faith. Stressing the importance and excellence of halting in 'Arafah, the Holy Prophet s.a.w. has said :

"There is no other day on which Allāh relieves more people from Hell-fire than He does on the Day of 'Arafah : on this Day Allāh draws nearest to the people and taking pride in His righteous servants, asks the angels :

"Do you see what they desire.?"

(Muslim)

Supplications in 'Arafah

During the halt in the Plain of 'Arafah one should constantly keep one's whole attention turned towards Allāh and make supplications to him as often as one can. The Holy Prophet s.a.w. has said that the best of supplications is the one made in 'Arafah. Following are two of the supplications which the Holy Prophet is reported to have made in 'Arafah :

(1) *Allahumma lakal-hamdu kallazī taqūlu wa khairam mim mā naqūl ; Allahumma laka salāti wa nusukī wa mahyāya wa mamātī wa ilaika ma'ābī wa laka Rabbi turāthī. Allāhumma innī a'āzu bika min 'azāb-il-qabri wa waswast-is-sadri wa shattāt-il-amr, Allahumm innī a'ūzu bika min sharri mā tajī'u bi-hir-rih. (Tirmizī) [11]*

"O Allāh ! Thou deservest the praise that Thou hast given Thyself and deservest better praise than what we can give Thee. O Allāh ! For Thee is my prayer and my sacrifice and my death and my life, and to

Thee I have to return ultimately and to Thee belongs all that I possess. O Allāh ! I seek Thy refuge from the torment of the grave, and from the suspicions of the heart, and from the worsening of my affairs. O Allāh ! I seek Thy refuge from the misfortunes and miseries brought by the winds."

(2) *Rabbanā āātinā fid-dunyā hasanat-an-wa fil-āākhirati hasanat an-wa-qinā 'azāb-an-nār.*
(2 : 201) [12]

"Our Lord ! Give us what is good in this world and also what is good in the Here-after, and save us from the torment of Fire.

Halting in Muzdalifah is obligatory (*Wājib*) and entering it on foot according to the Sunnah. One has to reach Muzdalifah after sunset and before sunrise on the night between the 9th and 10th of Zil-Hajj. It is good to recite *Talbīyah*, *Lā ilāha ill-Allāh* and *al-Hamdu-lillah* at intervals during the stay at Muzdalifah and to spend a night there is according to the Sunnah.

To reach Minā any time on the 8th of Zil-Hajj on the way to 'Arafah is according to the Sunnah. It is, however, good to reach there after sunrise, offer the Zuhr Prayer and spend the night there.

3. Tawāf of Visit (*Ziyārah* or *Ifādah*)

Tawāf means moving round the Holy Ka'abah as a religious duty. Tawāf of Visit is one of the basic Hajj rites and has to be performed by every pilgrim. The Qur'ān says :

"... and let the people go round the Ancient House." (22 :29)

It is performed after having visited 'Arafah, on the 10th of Zil-Hajj, or if missed on 10th, on the 11th or 12th of Zil-hajj before sunset.

The Ka'abah is a Sign of Allāh's Greatness and Glory and a tangible centre of Islam in the world. It was built under Divine guidance by Prophet Abraham who is regarded as a Leader by the Jews, the Christians and the Muslims alike. The Qur'ān has confirmed that the first House of Allāh's worship to be build on the earth was the Ka'abah :

“Undoubtedly the first house of worship ever to be built for mankind is the one at Makkah.”

(3 : 96)

Allāh has described the Ka'abah as “My House” and enjoined its Tawāf. The Holy Prophet s.a.w. has said :

“Tawāf of the House of Allāh is an act of worship just like the Prayer with the only difference that during Tawāf one is allowed to speak (but not so in the Prayer), but the person who speaks during Tawāf must speak something good.” (*Tirmizī, Nasā'ī*) According to another tradition, the Holy Prophet said :

“For every foot that a person raises up and places down on the ground (during Tawāf); he will have a sin forgiven and a blessing recorded in his account.”

(*Tirmizī*)

Istilām

Istilām means kissing the Black Stone (*Hajar Aswad*) and touching the Yamani Corner of the Ka'abah. Before starting a circuit of Tawāf of the Ka'abah, it is a Sunnah to kiss the Black Stone and also at the completion of Tawāf one is required to just touch the Stone with one's lips ; if it is not

possible to kiss it, one may touch it with a stick and then kiss the stick ; if that also is not possible, one may raise one's open palms to the ears, keeping them towards the Black stone and then kiss the hands, and then start Tawāf from the right.

Supplication at Yamani Corner (Rukn Yamāni)

Allahumma innī as'alukal-'afwa wal-'āfiyata fid-dunyā wal-ākhirah. Rabbanā ātina fid-dunniyā hasanat-an-wa fil-ākhirati hasanat-an-waqinā 'azāb-an-nār. [13]

“O Allāh ! I seek Thy forgiveness in this world and in the Hereafter. Our Lord ! Grant us what is good in this world and grant us what is good in the Hereafter, and save us from the torment of the Fire.” (*Ibn Mājah*)

Obligatory (Wājib) Parts of Tawāf

(1) Being free from the state of impurity : The women, for instance, are not allowed to perform Tawāf while discharging the menses, or during bleeding due to childbirth.

(2) Covering of Satar : The Holy Prophet s.a.w. has instructed :

“Nobody should go round the Ka'abah in a naked state.” (*Bukhāri*)

(3) To begin Tawāf by kissing the Black Stone.

(4) To start Tawāf from one's right side, i.e., in the anticlockwise direction.

(5) To perform Tawāf on foot ; one may perform Tawāf while riding as well, if need be, but it is preferable to move round the Ka'abah on foot.

(6) To complete seven circuits round the Ka'abah, the first-four being imperative in nature.

(7) To offer two rak'ahs at the conclusion of full Tawāf.

(8) To pass round al-Hatīm as well during Tawāf, which is in fact a part of the Ka'abah.

(9) To avoid all those things which are forbidden while in the state of Ihrām.

Supplication During Tawāf

One should start Tawāf from the Black stone with :

Bismillahi Allahu Akbar : "(I begin) in the name of Allāh, and Allāh is most Great," and then recite :

Allahumma Īmān-an bika wa tasdīq-an bi-kitābika wa wafā-an bi-'ahdika wa ittibā'-an li-sunnati nabīyyika sallallahu 'alaihi wa sallam. [14]

(*Nail al-Autār*)

"O Allāh ! (I have kissed the Black stone and am moving round the Ka'abah) having full faith in Thee, and having confirmed Thy Book. I am fulfilling my pledge with Thee, and following the way of Thy Prophet s.a.w."

Then one should start moving and reciting the following in a low voice :

Subhān-Allāhi wal-hamdu-lillahi wa lā ilāha ill-Allāhu wa-Allāhu Akbar wa lā haula wa lā quwwata illā-billāh. [15]

"Glory be to Allāh : all praise is due to Allāh : there is no god but Allāh : Allāh is most Great ! we are helpless to do good or

abstain from evil without Allāh's help."
(*Ibn Mājah*)

Between the Yamānī Corner and the Black Stone, one should pray :

Rabbanā āātinā fid-Dunyā hasanat-an wa fil-āāakhirati hasanatan waqinā 'azāb-an-nār, wa adkhilnal jannata ma'al abrār yā 'Azizu ya Ghaffār yaa Rabb-al-Ālamīn. [16]

"Our Lord ! Grant us what is good in this world and also what is good in the Here-after, and save us from the torment of the Fire. And admit us to Paradise along with the righteous, O Almighty, O All-forgiving, O Lord of the universe."

And also this :

Allahumma qanni'nī bi-mā razaqtanī wa bārik-lī fī-hi wakhluf 'alā kullī ghā'ibat-ill-ī bi-khair [17]

"O Allāh ! Make me content with what Thou hast granted me, and bless it for me, and watch over what is good for me among all the unseen things." (*Hisn' Hasīn*)

And also this :

Lā ilāha ill-Allahu wahdahū lā sharīka lahū lahul-mulku wa lahul-hamdu wa huwa 'alā kullī shai'in Qadīr, [18]

"There is no god but Allāh, the One ! He has no partner : To Him belongs Sovereignty and all kinds of praise, and He has full power over everything." (*Hisn' Hasīn*)

Regulations

(1) At the conclusion of Tawāf, which consists of seven circuits, it is obligatory to observe two rak'ahs of prayer.

(2) If a person, after completing seven circuits, makes an eighth circuit deliberately, he should make six more circuits to complete the second Tawāf, for a voluntary worship becomes obligatory after it has been begun.

(3) Undesirable times for the Prayer are not considered undesirable for the purpose of Tawāf.

(4) If during Tawāf, time approaches for a prescribed prayer, or a dead body is brought for the funeral prayer, or need arises for fresh ablutions, the Tawāf should be discontinued and resumed again from the place it was discontinued.

(5) If during Tawāf, a person forgets the number of circuits he had made, he should again start from the beginning. however, if a trustworthy person reminds him of the number of circuits he has completed, he may continue and complete the Tawāf accordingly.

(6) It is undesirable to eat, drink, or engage in trade or business, or hum poetic verses, or talk irrelevant things, etc. during Tawāf.

(7) It is a Sunnah to be free from impurity in Fact (*Najāsat Haqīqī*) during Tawāf, and obligatory to be free from Impurity in Effect (*Najāsat Hukmiyah*).¹

(8) It is a Sunnah in both Hajj and 'Umrah that the males observe *Ramal* (making circuits at a swift

1. *Najāsat Haqīqī* : Impurity which is visible to the eye like semen, blood, a filthy mark, etc.

Najāsat Hukmiyah : Impurity which is not visible to the eye, e.g. the state of being without ablutions.

pace) and *Idtiba'*, (throwing the upper unsewn garment across the body in a manner as to leave the right arm and the shoulder bare) during the first Tawāf. (*'Ain al-hedāyah*)

(9) *Ramal* is necessary only in that Tawāf which is to be followed by *Sa'ī*. Thus, a person who has to perform Tawāf of Visit, must observe *Ramal* as well, because after that Tawāf, he is required to observe *Sa'ī*.

(10) If a person forgets to observe *Ramal* in the first three circuits, he need not observe it at all in the remaining circuits, because observance of *Ramal* in all the seven circuits is not desirable.

OBLIGATORY HAJJ RITES

The following nine Hajj rites are obligatory (*wājib*) in nature :

1. To observe Tawāf of Arrival (*Qudūm*) : This is to be done soon after entering the city of Makkah, and is meant only for those who come from without the boundaries of *mīqāts* and are called *Āfāqīs*.

2. To observe *Sa'ī*, that is running between Mount Safā and Mount Marwa.¹

3. To combine the Maghrib and the 'Ishā Prayers at the 'Ishā time at Muzdalifah after returning from 'Arafah on the 9th of Zil-Hajj.

4. To halt at Muzdalifah after the Break of dawn and before sunrise on the 10th of Zil-Hajj.

5. To perform *Ramī*, which is to cast pebbles at the Jamarahs.

6. To offer a blood sacrifice : This is obligatory for the *Qārin* and the *Mutamatti'* but not for the *Mufrid* pilgrim.

7. To have one's head shaved or hair clipped after the completion of Hajj rites on the 10th of Zil-Hajj after casting pebbles at Jamrah al-'Aqabah.

8. To observe the Farewell Tawāf : This is also to be done by the outsiders coming from without the appointed *mīqāts*.

1. "According to the Ahl al-Hadith scholars, it is imperative to observe *Sa'ī*. They have based their opinion on the following tradition of Muslim : "Allāh does not regard as complete the hajj or 'Umrah of the person who does not run between the Safā and the Marwa."

9. To keep sequence between casting of pebbles, offering blood sacrifice and shaving of the head.

SA'Ī

Explanation

Literally *Sa'ī* is to run or make effort, but as a Hajj term it implies running between the Safā and the Marwa, which are situated to the south and north of the Ka'abah respectively. These two places have a historical background. Prophet Abraham left his wife Hagar and his young son Ismael in the wilderness of Makkah, with some provisions in obedience to the Command of Allāh and returned to Palestine. When the water supply was exhausted, Hagar, for the sake of young Ismael, started running between the hills of Safā and Marwa, in search of water. The search went on for quite some time till the fountain of Zamzam was pointed out to her by Gabriel by Allāh's Command. It is to commemorate this event of search and struggle that *Sa'ī* was included among the obligatory Hajj rites for all times to come.

Regulations

(1) *Sa'ī* has to be observed at the conclusion of Tawāf and not before it in any case.

(2) Though not obligatory, it is a Sunnah to be free from impurity and be in the state of ablutions during *Sa'ī*.

(3) *Sa'ī* consists of seven trips, which are all obligatory in nature.

(4) It is a Sunnah to start *Sa'ī* soon after the completion of Tawāf, and obligatory to start it from the Safā.



Ariel View of Mina

(5) *Sa'i* has to be observed on foot unless somebody has an excuse when it can be observed while riding.

(6) *Sa'i* is required to be performed only once during Hajj, whether after the Tawāf of Arrival (*Qudūm*), or after the Tawāf of Visit (*Ziyārah*) though it is preferable to observe it after the Tawāf of Visit.

(7) It is a Sunnah to climb the Safā and the Marwa and raise the hands in supplication, facing the Ka'abah.

(8) It is undesirable to indulge in any kind of trade or business during *Sa'i*, though one may speak if need be.

The Procedure and Supplications

At the conclusion of Tawāf of Arrival or Tawāf of Visit, as the case be, one should get to Mount Safā and recite :

Inn-as-Safā wal-Marwata min Sha'ā'irillah.
[19]

"Indeed Safā and Marwa are among the Signs of Allāh." (2 : 158)

Then one should climb the mount till one can see the Ka'abah, then facing the Ka'abah one should raise one's hands as in prayer with *Allahu Akbar*, repeating it thrice, and recite the following supplication :

Lā ilāha ill-Allahu wahdahū lā sharika lahū, lahul-mulku wa lahul-hamdu wa huwa 'alā kulli shai'in Qadīr. Lā ilāha ill-Allahu wahdahū anjaza wa'dahū wa nasara 'abdahū wa hazam-al-ahzāba wahdahū. [20]

"There is no god but Allāh, the One : He has no partner. To Him belongs Sovereignty and all kinds of praise, and He has full power over everything. There is no god but Allāh, the One : He has fulfilled His promise and helped His servant, and put to rout all the unbelieving groups by Himself."

(Muslim)

Then one should invoke Allāh's peace and blessings for the Holy Prophet and implore Allāh for the fulfilment of one's personal desires and of one's relatives and friends as humbly and sincerely as one can. Then one should make the following supplication :

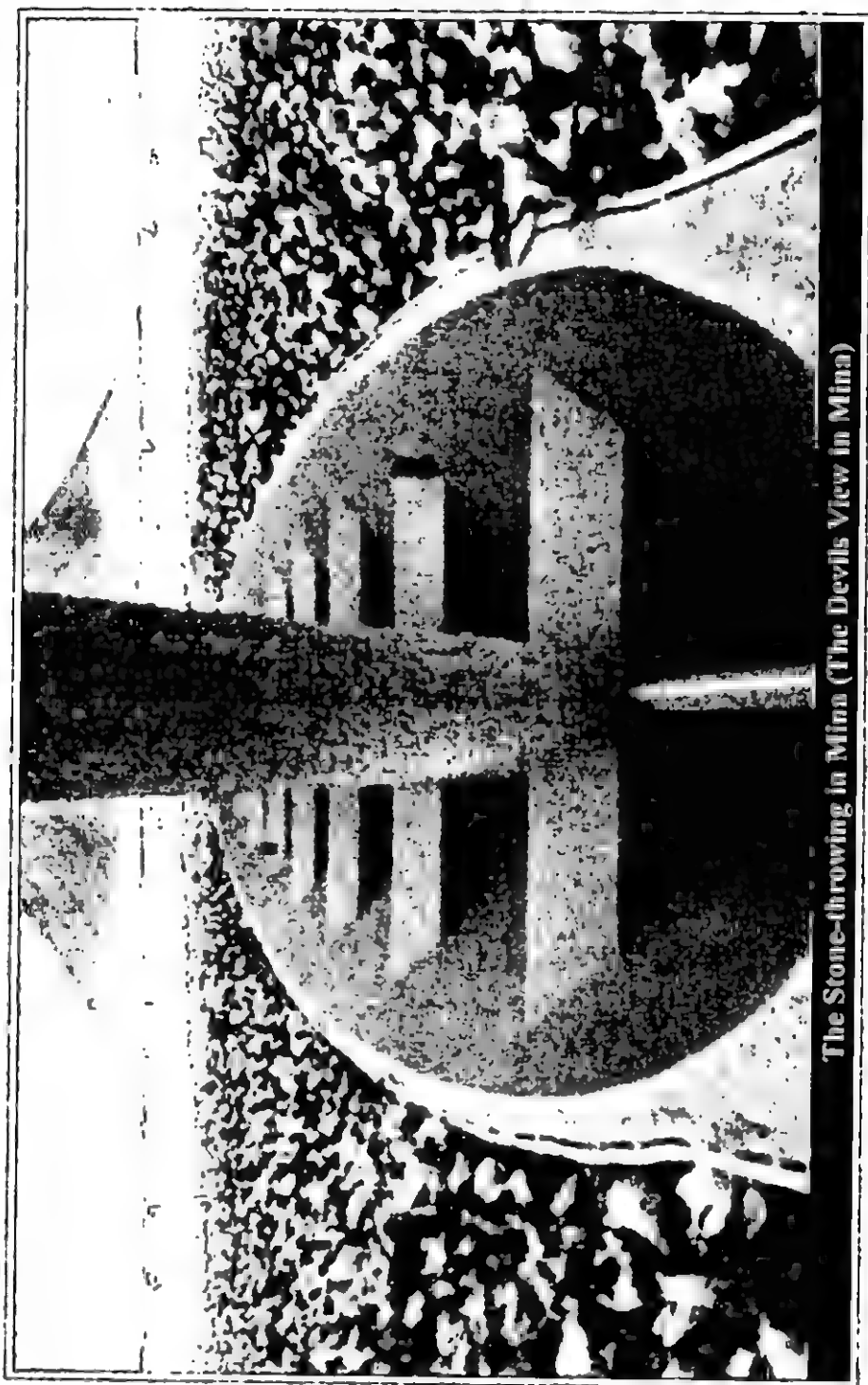
Allahumma innaka qulta ud'ūnī astajib lakum, wa innaka lā tukhliful mi'ād ; innī as'aluka kamā hadaitanī lil-Islāmi allā tanzi'ahū minnī hattā tawaffānī wa anā Muslim-un. [21]

"O Allah ! Thou hast said : 'Call Me and I shall answer your prayers', and Thou never goest back on Thy promise. I implore Thee that just as Thou hast guided me to and blessed me with Islam, so dost Thou never deprive me of this blessing till Thou causest me to die as a Muslim."

(Muwattā')

After this, one should leave the Safā for Marwa, and continue imploring Allāh on the way in the following words :

Rabb-ighfir wa-arham innaka anta a'azz-ul-akram. [22]



The Stone-throwing in Mina (The Devils View in Mina)

“My Lord ! Grant me forgiveness, and have mercy upon me : Thou art most Mighty and most Honourable.”

On the way to Marwa, one finds two green pillars (Mīlayn Akhdarain) between which the males have to increase their pace and run, but the females should keep the normal pace for reasons of purdah. After one has reached the top of the Marwa, the same supplication as were recited at Safā, are to be repeated and Allah Almighty implored for grant of prayers. After descending from Marwa and while going back to Safā, the same supplication as was recited while coming, is to be repeated, the pace increased between the green pillars and seven trips completed in the same way.

RAMĪ

Literally, *Ramī* is to throw and hit a target, but as a term it implies an obligatory Hajj rite in which a pilgrim has to throw pebbles at three stone pillars (*Jamrahs*), each about man's height, which are situated on the way to Minā. The one nearest to Makkah is called Jamrah al-'Aqabah (or al-Kubrā : the bigger Jamrah), next is Jamrah al-Wustā (the medium Jamrah) and the last Jamrah al-ūlā (or al-Sughrā), which is nearest to Mosque al-Khaif.

Ramī is observed in memory of the event of Prophet Abraham's casting stones at Satan when he tempted him in Minā while he was taking his son, Ismael, out for sacrificing him in the way of Allāh.

Regulations

(1) Casting of pebbles is obligatory in nature.¹

1. According to Imām Mālik, casting of pebbles at jamrah al-'Aqabah is imperative without which Hajj would not be valid.

(2) It is a Sunnah to cast pebbles from the lower ground¹ and pronounce *Allahu Akbar* each time a pebble is thrown.

(3) On the 10th of Zil-Hajj, pebbles are to be cast only at Jamrah al-'Aqabah, and on 11th and 12th at all the three Jamrahs ; on the 13th the rite becomes voluntary and is no more obligatory.

(4) The seven pebbles are to be cast severally, one at a time, and not all seven together, which if done will be counted as one casting.

(5) It is good to bring the required number of clean pebbles from Wādī al-muhassar, while coming from Muzdalifah, and not to collect them from around the Jamrahs.

(6) Pronouncing of *Talbīyah* is to be discontinued before casting of pebbles at Jamrah al-'Aqabah, on the 10th of Zil-Hajj.

(7) The approved time for the casting of pebbles on the 10th of Zil-Hajj is from sunrise till the declining of the sun ; one may do so even up till sunset, but on the other dates the approved time is from the declining of the sun till sunset.

(8) It is a Sunnah to spend a night at Minā for the purpose of casting pebbles.

(9) After casting pebbles at Jamrah al-'Aqabah on the 10th, the approved sequence on the other dates is : Begin with Jamrah al-Ūlā, then go to Jamrah al-Wustā and then to Jamrah al-'Aqabah.

(10) After throwing pebbles at jamrah al-Ūlā and Jamrah al-Wustā, it is a Sunnah to stand and

1 Under the new arrangements, no distinction can be made between the hill-side and the lower ground as all ground around the Jamrahs is level. An alternative way, over and above the old one, has also been built for the convenience of the pilgrims whose numbers are increasing by thousands every year.

observe a pause during which one may recite *Al-Fātihah* and pronounce *Al-hamdu-lillah*, *La ilāha ill-Allah*, *Allahu Akbar*, invoke Allah's blessings and peace on the Holy Prophet, etc. and raise the hands in prayer.

(11) At the conclusion of *Ramī*, while returning to Makkah, it is a *Sunnah* to halt for a while in *al-Muhassab*.

(12) All those things which are permissible for performing *Tayammum* can be used for the purpose of *Ramī*, e.g., pieces of brick, stone, clay, pebble, clod of earth, etc. but it is not permissible to use pieces of wood, precious stones, etc.

The Procedure

One should first recite the following supplication :

Bismillahi Allahu Akbar, raghman lish-Shaitān-i wa ridan lir-Rahmān. Allahumma-aj'alhu hajj-am-mabrūr-an wa zanb-am-maghfūr-an wa sa'yan mashkūr-a. [23]

“(I begin) in the name of Allāh : Allāh is most Great ! To trample under foot the will of Satan and to win Allāh's approval. O Allāh ! Make this Hajj a righteous and purified Hajj, forgive me my sins and accept my effort !”

Then holding each pebble in the fingers, and saying *Allahu Akbar*, cast it as accurately at the *Jamrah* as possible. Casting stones at *Jamrah al-Aqabah* from the hill-side or using full bricks or stones, or pebbles lying near the *Jamrah*, is undesirable.

SHAVING OR CLIPPING OF HAIR

Having one's head shaved (*Halq*) or the hair clipped (*Taqṣīr*) is an obligatory Hajj rite (48 : 27). Shaving or clipping of the hair is in fact a way prescribed by the Shari'ah for abandoning *Ihrām*.

Regulations

(1) It is obligatory to have one's head shaved or the hair clipped after casting pebbles at *Jamrah al-'Aqabah*, on the Day of Sacrifice (10th of *Zil-Hajj*).

(2) Both shaving and clipping are permissible for the males, though shaving is preferable. The females, however, are allowed to have a lock of the hair clipped.

(3) If a person is entirely bald, he may just have a razor passed over his head. One may as well use a chemical for removing the hair.

(4) After having the head shaved, or the hair clipped, one formally quits the state of *Ihrām*, and can do all those things which had become unlawful and forbidden on entering *Ihrām* except, however, the sexual relation with the wife, which becomes lawful only after one has performed the *Tawāf* of Visit (*Ziyārah* or *Ifādah*).

ANIMAL SACRIFICE

Offering the animal sacrifice is obligatory for the *Qārin* and *mutamatti'* pilgrims. This is done in commemoration of the supreme act of sacrifice performed by prophet Abraham in place of his son Ismael. The act of sacrificing an animal or animals signifies that all that one possesses actually belongs to Allāh and should be willingly given away for His

sake. The Divine Command to the Holy Prophet in this regard is :

“And declare, ‘My Salāt and my rites of worship and my life and my death, are all for Allāh, the Lord of the universe, Who has no partner with Him. This is what I have been enjoined, and I am the first to surrender to Him’.” (6 : 161-163)

The real place for offering the sacrifice is in Minā, near Makkah, where hundreds of thousands pilgrims offer their sacrifices every year as an obligatory Hajj rite. But the Command to offer the sacrifice is general and is meant to be carried out by all prosperous Muslims all over the world as is confirmed by the traditions of the Holy Prophet.

Spiritual Objectives of Sacrifice

According to the Qur’ān, sacrificial animals are symbols of Allāh’s worship. Offering them in the way of Allāh is a practical expression of one’s gratitude to Allah for His many blessings, and a declaration of His Greatness and Glory.

Before the advent of Islam, people used to bring and place the flesh of the slaughtered animals in front of the Ka’abah and would smear its walls with their blood. The Qur’ān categorically stated :

“The flesh and blood of the animals does not reach Allāh, but what reaches Him is (the spirit of) your piety.” (22 :37)

Thus, a person who slaughters an animal without this realization follows a mere custom but does not fulfil the tradition set by prophets Abraham and Ismael, for it is devoid of the true spirit of sacrifice

The Procedure and Supplication

The sacrificial animal should be made to lie on the ground with its face toward the Qiblah, and should be slaughtered as far as possible by the person himself with a sharp knife ; if he cannot do this himself, he should at least stand near the animal. The following supplication should be made before slaughtering the animals :

Innī wajjahtu wajhiya lillazī fatar-as-samāwāti wal-arda, 'alā millati Ibrāhīma hanīf-an-wa mā ana min-al-mushrikin. Inna Salāti wa nusukī wa māhyāya wa mamātī lillāhi Rubb-il-'ālamīn. Lā sharīka lahū wa bi-zālika umirtu wa ana min-al-Muslimīn. Allāhumma laka wa minka. [24]

"I have turned my face sincerely towards the Being Who created the heavens and the earth, on the way of Abraham, and I am not from among the idolatrous people. My Salāt and my rites of worship and my life and my death are all for Allāh, the Lord of the universe, Who has no partner with Him. This is what I have been enjoined and I am from among those who surrender to Him. O Allāh ! This is for Thy sake, and granted by Thee."

(Mishkāṭ)

Then he should slaughter it with *Bismillahi Allahu Akbar*, and after that should pray :

Allāhumma taqabbal minnī kamā taqabbalta min habībika Muhammad in-wa khalīlika Ibrāhīma 'alaihimā-as-salātu was-salām. [25]

“O Allāh ! Accept this sacrificial offering from me¹ as Thou didst accept the sacrifices offered by Thy favourite Muḥammad and Thy friend Abraham upon whom be peace and blessings.”

Regulations Concerning Sacrificial Animals

(1) Sacrificial animals are : a male or female camel, a male or female sheep, a male or female goat, cow, bullock, or a male or female buffalo.

(2) A male or female sheep, or a male or female goat, can be sacrificed on behalf of one person only, whereas seven persons can join in the sacrifice of a cow, buffalo or camel, each person's share being one-seventh and no less.

(3) The cow, buffalo or camel can be shared by less than seven persons as well, as some may have more than one share, but none can have a share less than one-seventh of the whole.

(4) It is not lawful to offer the sacrifice of a cow or a buffalo on behalf of one or more persons without their knowledge or permission.

(5) The age of a goat or sheep should be at least a year, and of a cow or buffalo at least two years, and of a camel at least five years before they can be offered as sacrifice.

(6) If an animal is without horns from birth, or if it had horns, a little of the horns was broken off later, it can be offered as a sacrifice ; however, if an animal has its horns broken off from the root, it is unfit for sacrifice.

1. If the sacrifice is being offered on behalf of another person, his or their names should be mentioned.

(7) It is not valid to offer as sacrifice an animal which is blind of one or both eyes, lame, or which walks on three legs without using the forth leg effectively ; however, if it can walk on all four legs, but limps a little, it can be offered as sacrifice.

(8) It is not valid to offer as sacrifice an animal whose ears or tail is cut off by more than one-third of its normal size.

(9) One should offer a fat, healthy and good-looking animal as sacrifice, and not a lean and thin one, which though permissible, should not be a mere skeleton.

(10) It is not permissible to offer as sacrifice a toothless animal ; however, if an animal has most of its teeth intact and a few have fallen off, it is fit for sacrifice.

(11) The castrated ram, or he-goat, is fit for sacrifice.

(12) A pregnant cow or goat or sheep can be offered as sacrifice ; if the calf or kid comes out alive, it should also be slaughtered.

(13) The days of offering the sacrifice are from the 10th to the 12th of Zil-Hajj till sunset.

(14) If a prosperous person fails to offer a sacrifice during the three days of Zil-Hajj due to any reason, he should either give away in charity the sacrificial animal already bought by him, or if there is no animal, he should give away the price of the animal in charity.

(15) The sacrificial meat may be consumed at home, and can be sent to relatives and friends, but at least one-third of it should be distributed among the needy and poor people.

(16) The animal skin should also be given away in charity, or sold and the price given away in

charity to the deserving poor. Nothing of the meat, skin, rope, etc. is allowed to be given to the butcher in wages.

HADY

Hady is a sacrificial offering which a pilgrim takes along with him or sends off to Makkah in the Hajj season. It may be a camel, a cow or a goat, the camel being the superior kind of *hady* and the goat an inferior one. Following are briefly the regulations in respect of *hady* :

(1) The injunctions and conditions in respect of age, health etc. of the *hady* animals are the same as for the other sacrificial animals.

(2) Pilgrims are allowed to eat of their sacrificial meat ; however, it is not permissible to eat of any other *hady* sacrifice, which is offered as atonement for a sin, or in fulfilment of a vow, or by a person who is prevented from performing Hajj or 'Umrah.

(3) The whole of the *hady* meat, which is not permissible for the pilgrims to eat, has to be given away in charity to the local needy people or to others living away from Makkah.

(4) The *hady* meat of which one is allowed to eat, may be divided into three lots like the other sacrificial meat, and distributed accordingly among the needy people, relatives and friends etc. One may even give away the whole of it to the needy and indigent people.

SUNNAH HAJJ RITES

The following Hajj rites are according to the Sunnah of the Holy Prophet. It is commendable to observe them, but if by chance ignored, there is no penalty :

(1) To observe Tawāf of Arrival by the *Afāqī* pilgrim.

(2) To observe *Ramal*, either in Tawāf of Arrival, or in Tawāf of Visit, or in Tawāf of Departure.

(3) Giving of sermon thrice by the Imām : in Makkah on the 7th of Zil-Hajj, in 'Arafah on the 9th of Zil-Hajj, and in Minā on the 11th of Zil-Hajj.

(4) To spend the night of 9th Zil-Hajj in Minā.

(5) To leave Minā for 'Arafah on 9th of Zil-Hajj after sun-rise.

(6) To leave 'Arafah after the Imām's departure.

(7) To stay at Muzdalifah after returning from 'Arafah.

(8) To spend the nights from 10th to 12th of Zil-Hajj at Minā.

(9) To stay in al-Muhassab, even if for a while, on return from Minā.



The Running between al-Safa and al-Marwa

ZAMZAM AND AL-MULTAZAM

To the east of the Ka'abah there is an historical well known as Zamzam. According to traditions, this is a blessed well and its waters are full of great blessings. When Prophet Abraham settled his wife Hagar and his son Ismael, in obedience to the Command of Allāh, in the wilderness of Makkah, Allāh out of His infinite mercy, created for them the spring of Zamzam. The Holy Prophet has said :

“This well was dug out by Gabriel to supply drinking water to Ismael.” (Dāraqutnī)

After one has performed *Sa'ī* and clipped or shaved one's hair, one should drink Zamzam water to one's fill. The Holy Prophet has said :

“Zamzam water is useful for each and every purpose : if you drink it for recovery from a disease, you will be granted recovery ; if you drink it for satisfaction and contentment of the heart, you will be given that ; if you drink it to quench your thirst, your thirst will be satisfied by Allāh. This well was dug out by Gabriel by a stroke, and it is the drinking place of Ismael.” (Dāraqutnī)

According to Hadrat 'Abdullah ibn 'Abbās, the Holy Prophet said :

“The best available water on the surface of the earth is the Zamzam water : it is food for the hungry and cure for the sick.” (Ibn Hibbān)

Zamzam water should be drunk standing, with *Bismillah*, and should be drunk to fill, with the following supplication :

Allahumma innī as'aluka 'ilm-an nāfi'an wa rizqan wāsi'an wa shifā'am-min kulli dā'in.[26]

“O Allāh ! I implore Thee for beneficial knowledge, for vast provisions, and for cure from every disease.” (Nayl al-Autār)

Al-Multazam and Its Supplication

Al-Multazam is a part of the Ka'abah's wall, about six feet in length, between the door and the Black Stone. This is one of the blessed places where prayers are granted. It is a Sunnah to hold and cling to it, press one's chest and cheeks against it and implore Allāh most humbly for the grant of one's prayers and wishes. This is especially done at the conclusion of the Farewell Tawāf when one is taking leave for home. The Holy Prophet has said :

“Any afflicted or troubled person who prays at-Multazam, will have his prayer granted.”

(Abū Dā'ūd, Ibn Mājah)

Following is the supplication, which one should make at al-Multazam, and then pray to Allāh for any lawful wish :

Allahumma lakal-hamdu hamdan yuwāfi nia'maka wa yukāfi mazidaka ahmaduka bi-jamī'i mahāmidika mā 'alimtu wa mā lam a'alam wa 'alā jamī'i nia'maka mā 'alimtu minhā wa mā lam a'alamu wa 'alā kulli hāl. Allahumma salli wa sallim 'alā Muhammad-im wa 'alā āli Muhammad-in. Allahumma

a'iznī min-ash-shaitān-ir-rajīm wa a'iznī min kulli sū'in wa qanni'nī bimā' razaqtanī wa bārikli fi-hī. Allahumma-aj'alnī min akrami wafdika 'alaikā wa alzimnī sabīl-al-istiqāmati hattā alqāka yā Rabb-al-'ālamīn. [27]

(Azkārah Allāmah Nawawī)

"O Allāh ! Thou alone dost deserve all kinds of praises, which may express, to some extent, my gratitude to Thee for Thy many blessings, and also for all Thy additional favours. I glorify Thee with all Thy excellences, which I know and also those which I do not know. (I glorify Thee) for all Thy favours which I know and those which I do not know, and I praise Thee and thank Thee in whatever condition I may be. O Allāh ! Send Thy peace and blessings upon Muḥammad and on the people of Muḥammad. O Allāh ! Grant me Thy refuge from Satan, the accursed, and grant me Thy refuge from every evil, and favour me with contentment with what Thou hast given me, and bless it for me. O Allāh ! Include me among Thy honoured guests, and help me to remain firm and steadfast on the right path till the time that I meet Thee, O Lord of the Universe !"



Ghar-e-Hira

FORBIDDEN THINGS DURING HAJJ

Forbidden things (*Janāyāt*) during Hajj are of two kinds :

- (a) Those forbidden in the Haram of Makkah.
- (b) Those forbidden during the state of *Ihrām*.

If a person violates any of these, there are separate injunctions and laws for their recompense and atonement.

Unique Merits of the Haram of Makkah

The holiest, most blessed and sacred structure on the face of the earth is the one which Allāh Himself has described as "My House," which is the tangible centre of the Oneness of Allāh and of Prayer in Islam. This was the first House of worship built on the earth for the worship of One God : it is the fountain-head of guidance and blessings for all mankind and its only refuge for peace and security.

The Mosque which surrounds the House of Allāh (*Bait-Ullah*) is called *Masjid al-Harām*, *i.e.*, the Sacred, Inviolable Mosque. This is the real Mosque and all other mosques in the world only represent it with their directions towards it. The reward of one Prayer offered in this central Mosque is worth one hundred thousand Prayers offered elsewhere.

(*Ibn Mājah*)

The city which surrounds the House of Allah and the Inviolable Sacred Mosque has been called as the 'Holy city of Allāh', and the messenger of Allāh has

regarded this as the best city and the most beloved habitation in the sight of Allāh ; so much so that when he was forced to leave it, he is reported to have said :

“O Makkah ! Had not my people forced me out from here, I would never have liked to settle elsewhere.” (Tirmizi)

Then not only has the city of Makkah been declared as the sacred Haram, but the whole territory surrounding Makkah up to several kilometres in every direction has also been included as part of Haram. Thus, there is many an act which though lawful and permissible elsewhere, would be considered unlawful if committed within the boundaries of the Haram of Makkah.

In the beginning the bounds of Haram were fixed by Prophet Abraham himself, and later they were demarcated by the Holy Prophet also during his Prophethood and they are now well known. Towards Madīnah the bounds extend up to about 5 kilometres ; towards Yaman, 'Irāq and Tā'if the bounds are up to about 11 kilometres in each case, and towards Jeddah about 16 kilometres. The Holy Prophet has warned :

“As long as my followers continue to show due regard and reverence for the sacred Haram, they will remain well and in peace ; but as soon as they abandon the feeling of reverence for it, they will be doomed to destruction.”

(Ibn Mājah)

Forbidden Things in the Haram of Makkah

(1) To cut or pull out from roots any grass, trees, plants or other kinds of vegetation including

thorny bushes, etc. growing in the sacred precincts of Makkah. If the thing is owned by nobody, the atonement is to give away its value in charity, but if it is owned by somebody, the amount will be two-fold : one part will be given away in charity, and the other paid to the owner to make good his loss. To cut *Izkhar*, which is a kind of sweet-smelling grass, is, however, excepted, which the Holy-Prophet allowed to be cut on the request of Hadrat 'Abbās.

(2) The trees or plants which are not included in natural growth, but have been planted or sown, may be cut ; similarly there is no harm in plucking a few leaves of a tree, unless the tree is somebody's property, in which case the owner's permission would be necessary.

(3) To hunt game in the Haram : the defaulter will have to make atonement for it. If a person has got hold of a game, he must release it on entering the boundary of Haram ; however, if the game is tied to a string or is carried in a cage, it may not be released. It is, however, not forbidden to kill the following categories of animals within the bounds of Haram : the wolf, snake, scorpion, rat, or other animals which live in holes, like the lizard, mosquito bug, flies, wasp, ant, etc. if they are likely to be harmful.

(4) To break or roast eggs of the birds of Haram, and to kill locusts, etc.

(5) To enter the precincts of Haram without *Ihrām* : the defaulter has to offer a sacrifice.

(6) To clip or get one's hair shaved outside the bounds of Haram during hajj : the defaulter has to offer a sacrifice as expiation.

Forbidden Things During Ihrām

These are of three kinds :

1. Those entailing two sacrifices as atonement,
2. Those entailing one sacrifice,
3. Those entailing charity only.

Explanation :

1. Forbidden Things Entailing Two Sacrifices :

(1) If a male pilgrim applies a thick perfume or henna to his whole head, or at least one-fourth of it, and it remains there for a full day and night, he will be required to offer two sacrifices ; if a woman does that, she will be required to offer only one sacrifice.

(2) All those forbidden things which entail one sacrifice if committed by a *Mufrid* pilgrim, will entail two sacrifices if committed by a *Qārin* pilgrim.

(3) If a *Mutamatti'* pilgrim has brought sacrificial offering along with him, he will be required to offer two sacrifices if he commits any forbidden act, which normally entails only one sacrifice if committed by a *Mufrid* pilgrim.

2. Forbidden Things entailing One Sacrifice :

Here a sacrifice means the sacrifice of a goat or a sheep except in the first two cases where it means the sacrifice of a camel or cow :

(1) If a person performs the Tawāf of Visit (*Ziyārah*) in the state of impurity owing to sexual intercourse, he will be required to offer a camel or a cow as sacrifice.

(2) If a person indulges in sexual intercourse after halting in 'Arafah but before performing the Tawāf of Visit and clipping or shaving of the hair, he will have to offer a camel or a cow as sacrifice.

(3) If an obligatory part of Tawāf is omitted or abandoned, a sheep or goat will have to be offered as sacrifice. Similarly the use of perfume, or a sweet-smelling dress, application of henna to the head, beard, hands, feet etc. will entail the sacrifice of a sheep or goat.

(4) If the Tawāf of Visit, or any other Tawāf including the Tawāf of 'Umrah, is performed without necessary ablutions, one sacrifice would be necessary.

(5) If a person omits up to three circuits of the Tawāf of Visit, he will be required to offer one sacrifice ; if he omits more than three, the whole Tawāf will have to be performed again.

(6) If an obligatory Hajj rite is omitted, or a *Mufrid* pilgrim clips or shaves his hair, or performs the Tawāf of Visit after the 10th of Zil-Hajj, one sacrifice will be necessary.

(7) If a *Qāin* pilgrim gets his head shaved before offering the sacrifice, or casting of pebbles, he will be required to offer one sacrifice.

3. Forbidden Things Entailing Charity only :

(1) If perfume is applied to a part of a limb, or to a part of a garment, a few square inches in area, or if applied to more than that, but the garment is not worn for a full day and night, only a *Sadaqah* (equal to *Sadaqah Fitr*) will have to be given away.

(2) If stitched dress is worn for less than a day or night, or the head covered for that long, one *Sadaqah* will be necessary, but if the stitched garment is worn or the head covered for a little while, a handful of wheat flour should be given away in charity.

(3) If the Tawāf of Arrival, or the Farewell Tawāf, or any other voluntary Tawāf, is performed without necessary ablutions, a *Sadaqah* will be necessary.

(4) If a person omits three or less than three circuits of the Tawāf of Arrival, or the Farewell Tawāf, or trips of Sa'ī, he will be required to give one *Sadaqah* in charity for each circuit or trip omitted.

(5) If a person omits casting of less than half the pebbles, prescribed for a particular day, he will be required to pay one *Sadaqah* for each pebble omitted.

(6) If a person clips the hair of the head or neck of another person, whether the other person is in the state of *Ihrām* or outside it, he will be required to pay one *Sadaqah*.

(7) If a person gets five or more of his nails pared, of different fingers or toes, he will have to give away one *Sadaqah*.

Killing of Game and Its Expiation

One of the forbidden things during *Ihrām* is to kill a wild land game, or even help another person to kill it ; the sea game, however, is permissible. (5 : 96) Following are briefly the regulations governing game and its expiation :

(1) If several persons, in the state of *Ihrām*, kill a game jointly, or it is killed by one person with the help of others, each one of them will be subject to make expiation.

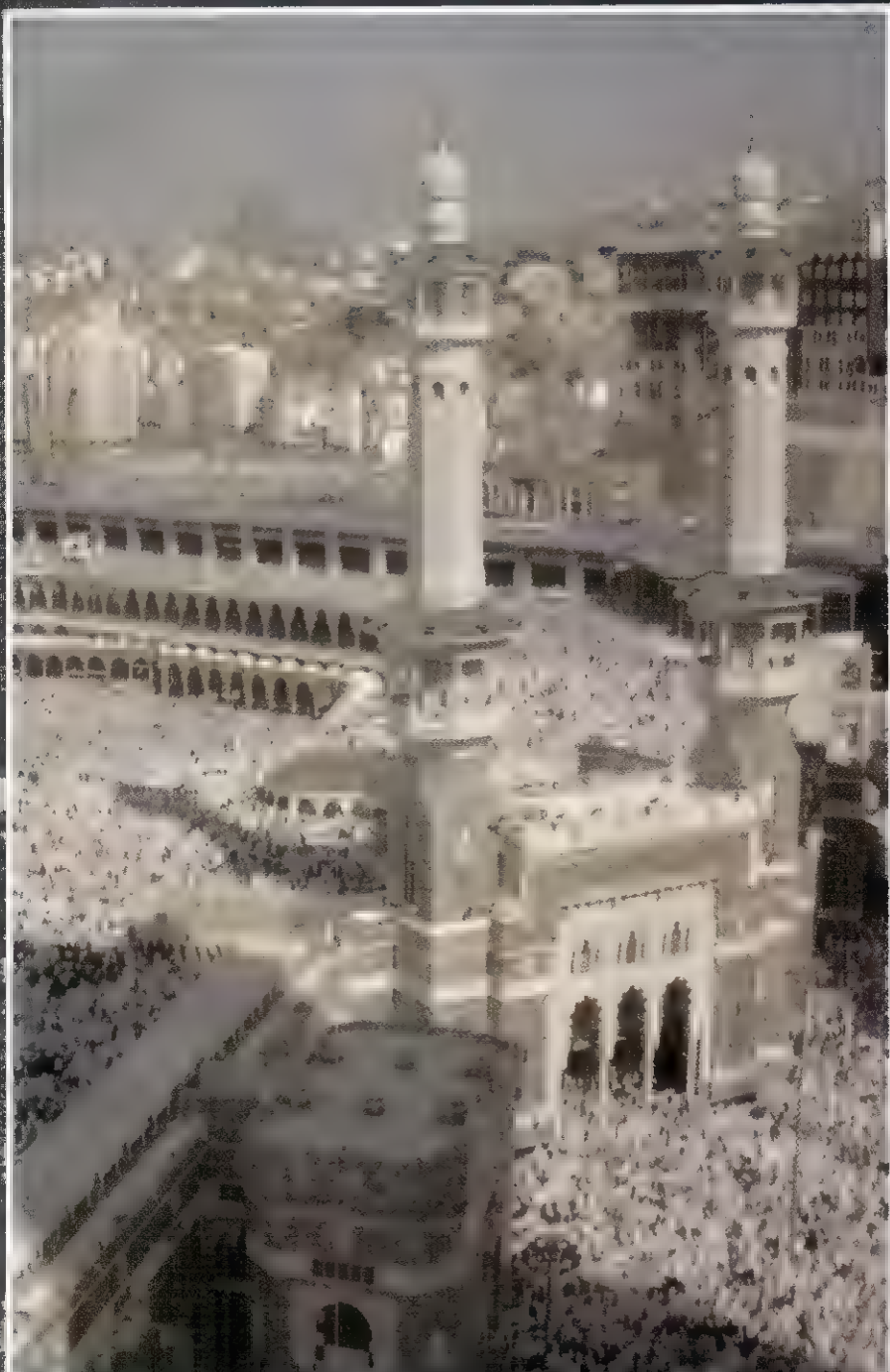
(2) If a person in the state of *Ihrām* kills several games, he will be required to make as many expiations, the expiation in each case being a goat.

(3) Expiation for killing more than three lice, etc. will be one *Sadaqah Fitr*.

(4) Expiation for killing a game which is somebody's property is double : expiation in the way of Allāh, and payment of the price as demanded by the owner, at the spot, according to the current rate.

(5) While making an expiation one has the option to purchase a head of cattle equivalent to the game and send it to Haram, or purchase corn of equivalent value and distribute it among the needy people at the rate of one *Sadaqah Fitr* per head, or fast a day each instead of *Sadaqah Fitr*.

(6) The nature and heads of expenditure for *Sadaqah* given as expiation are the same as for *Sadaqah Fitr*.



Ariel view of Pilgrims at Prayer in Makkah

IHSĀR

Ihsār is to prevent or obstruct a person from performing Hajj or 'Umrah after he has entered the state of Ihrām. The person thus prevented is called a *Muhsar*, who is under obligation to offer a sacrifice. The Qur'ān says :

“When you make up your mind to perform Hajj or 'Umrah, accomplish these to please Allāh. But if you are hemmed in somewhere, then offer to Allāh whatever sacrifice you can afford. And do not shave your heads until the sacrifice reaches its place.” (2 : 196).

A Few Cases of Ihsār

A few of the possible cases of *Ihsār* are the following :

(1) Attack of disease, which may result in death or extreme weakness, and prevent a person from moving out of his home.

(2) Insecurity on the way, or genuine danger to life due to an enemy or other reasons.

(3) Death of the *mahram* male, or his refusal, or his being prevented from accompanying a woman, who has put on Ihrām.

(4) Falling short of the journey money, or its being stolen.

(5) Losing the way and finding nobody to guide.

(6) Commencement of the waiting period ('*Iddah*) of a woman who has been divorced or whose husband has died.

(7) A woman's putting on *Ihrām* without the permission of her husband, who refuses to give her permission even afterwards.

Regulations

(1) It is incumbent on the *Muhsar* to send a sacrificial offering according to his means, to Makkah, or send its price so that a sacrifice can be arranged and offered there on his behalf.

(2) The *Muhsar* is not allowed to put off *Ihrām* till the sacrifice is offered on his behalf at Makkah for which he may fix a day or date.

(3) If a *Muhsar* is prevented from performing Hajj *Ifrād*, he will have to send one sacrificial offering, but in case of Hajj *Qirān* or *Tamattu'*, two.

(4) The *Muhsar* is not allowed to eat of the flesh of the sacrificial offering sent by him.

(5) If after sending off the sacrificial offering to Makkah, the cause of obstruction is removed, and it becomes possible for the *Muhsar* to reach Makkah in time to perform Hajj and offer the sacrifice himself, he must proceed forthwith ; but if there is no such chance, he may not.

HAJJ BADAL

Hajj Badal means to have the Hajj performed on one's own behalf and expense by another person provided that Hajj is incumbent and one cannot make the journey due to disease, illness or some other disability.

Conditions of Validity of Hajj Badal

The first five of the following conditions relate to the disabled person and the rest to the person who is appointed to perform Hajj on his behalf :

(1) The disabled person should first make sure that Hajj is incumbent on him under the Shari'ah rules ; if it is not, there is no need to have Hajj Badal performed by another person, for if Hajj becomes incumbent upon him later, he will have to have Hajj Badal performed once again.

(2) The person concerned should be unfit to perform Hajj personally. If the cause of unfitness is temporary in nature, he will have to go for Hajj himself as soon as the cause is removed even if he has already got Hajj Badal performed on his behalf. But if the cause of unfitness is of permanent nature, e.g., old age, blindness, etc. Hajj Badal will be valid and there will be no need to perform it later personally even if the cause is removed by Allāh's grace.

(3) The cause of unfitness should occur before the performance of Hajj Badal ; the Hajj Badal got performed in anticipation of the cause will have no value and effect.

(4) The person concerned should personally request the other person to perform Hajj for him, or make a will if necessary ; however, if an heir performs Hajj Badal on behalf of his parents even without their will, or gets it performed by another person, it will be valid.

(5) The person concerned has to bear all the expenses incurred by the other person during the journey to Makkah and back.

(6) The person appointed to perform Hajj Badal should be a Muslim.

(7) He should be sensible and sane mentally even though immature physically.

(8) The person going to perform Hajj Badal should make intention on behalf of the person sending him, while putting on *Ihrām* garments.

(9) Hajj Badal can be performed only by the person appointed and permitted by the person concerned ; however, if the person concerned has permitted him to send somebody else on his behalf, there will be no harm.

(10) The appointed person should perform Hajj Badal according to the desire and intention of the person sending him, *e.g.*, he should perform Hajj *Qirān* or *Tamattu'*, as desired.

(11) The person performing Hajj Badal can have the intention of performing only one Hajj at a time ; he cannot have the intention of performing Hajj on his own behalf as well, or on behalf of two person.

(12) He should go for Hajj Badal by a conveyance and not on foot.

(13) He should start on the Hajj journey from the place where the person sending him lives ; however, if the Hajj Badal is being performed out of

"By Him in Whose Hands is my soul ! There is a cure for every disease in the dust of Madīnah."
(*Al-Targhib*)

He has urged his followers to have love and respect for Madīnah thus :

"Prophet Abraham declared Makkah to be a Haram (sacred Sanctuary). I declared Madīnah to be a Haram : the whole area between the two passes of Madīnah is included in Haram : no blood shall be shed here, and none shall be attacked, even the leaves of trees shall not be shaken off except for fodder."
(*Muslim*)

Referring to Prophet Abraham's prayer with regard to Makkah, the Holy Prophet prayed for Madīnah, thus :

"O Allāh ! Abraham was Thy chosen servant, friend and Prophet, and I am also Thy servant and Prophet : he had prayed to Thee for the well-being and prosperity of Makkah : I pray to Thee for the well-being and prosperity of Madīnah, in the same measure, and rather more."
(*Muslim*)

Unique Merit of the Prophet's Mosque

The unique merit of the Holy Prophet's Mosque lies in the fact that he rendered personal help in its construction, led Prayers in it for years, and called it his own Mosque. He has said :

"A Prayer offered in 'My Mosque' carries a thousand-fold greater rewards than a Prayer offered elsewhere, except in Masjid al-Harām (the Mosque around the Ka'abah)."

VISITING MADĪNAH

The Prophet's City

To visit Madīnah is not an essential Hajj rite but the great excellence and merit of the Holy Prophet's City, his Holy Mosque and his sacred Tomb there attracts every pilgrim to visit it after Hajj or before it. This has now become an established tradition for centuries. The Muslims who go for Hajj to Makkah cannot resist the desire of paying a humble visit to the prophet's sacred city, praying in his Mosque and invoking Allāh's peace and blessings for him before his Tomb even if for a short while. "Never has any city been so loved for the sake of one single personality ; never has any man, dead for thirteen hundred years, been loved so personally, and by as many, as he who lies buried beneath the great green dome." (Asad : *The Road to Mecca*, p. 251)

Madīnah was called Yathrib before Hijrah and came to be known as Taybah, Tayyibah and Tābah afterwards, which means 'pure and pleasant'. The Holy Prophet's great love for Madīnah is well known. Whenever he returned from a journey, and had the first glimpses of the city, he would urge his conveyance to go faster, and would joyfully exclaim : "Tābah has come !" He would lower his mantle from his shoulder and let it wave in the breeze of Madīnah, and would tell his Companions not to cover their mouths against the dust of Madīnah, because it was curative. He would say :



A view of the Prophet's Mosque in Madinah

one-third of the property of a deceased person, the journey may be started from anywhere depending on the money available.

(14) He should see that Hajj Badal is not rendered void in any any way ; in that case even if he compensates for it, Hajj Badal will not be valid.

(15) He should not miss the Hajj ; if he misses it, and then compensates for it, Hajj Badal will not be deemed to have been validly performed. According to the Hanafites, it is not necessary that the person going to perform Hajj Badal should have performed his own Hajj first.¹

1. the Ahl-e-Hadith scholars, however, maintain that the person going to perform Hajj Badal must have first performed his own Hajj ; otherwise Hajj Badal will not be valid.

According to Hadrat Anas, he said :

“The person who offers 40 Prayers consecutively in my Mosque, without missing a Prayer in between, will secure immunity from the fire of Hell and other torments and also from hypocrisy.”
(*Musnad Ahmad*)

Again he has said :

“The space between my living quarters and my pulpit consists of a garden from the Gardens of Paradise, and my pulpit is situated at the fountain of al-Kauthar (in Paradise).”

(*Muslim, Bukhārī*)

Visiting the Holy Tomb

The Companions were fortunate that they saw the Holy Prophet in his worldly life, sat before him, listened to his sacred discourses and moved about in his company. The other Muslims have at least the privilege that they can visit his holy Tomb and invoke humbly Allāh's peace and blessings for him. According to Hadrat 'Abdullāh ibn 'Umar, the Holy Prophet said :

“The person who performs Hajj and then visits my Tomb, will be regarded as though he had seen me in my worldly life.”
(*Baiḥaqī*)

And he has also said :

“The person who comes solely for the purpose of paying a visit to my grave, has a right on me that I should intercede for him.”

(*Ilm al-Fiqh, Vol. V*)

Command to Visit the Holy Tomb

On the basis of the above cited traditions, the scholars are agreed that visiting the Holy Prophet's

Tomb is obligatory in nature. That is why the companions, their followers and the other pious people in every age have been visiting the sacred Tomb with great enthusiasm and devotion. It has been reported that Hadrat Ibn 'Umar would first of all present himself at the Tomb after he returned from a journey, and would invoke Allāh's peace and blessings for the Prophet. It is also reported that Hadrat 'Umar ibn 'Abdul 'Azīz sent a special envoy from Syria for the sole purpose of conveying his salutations to the sacred Tomb at Madīnah.

(*Ilm al-Fiqh*, Vol. V)



Model of the Extension of the Holy Mosque in Al-Madinah Al-Munawwarah

IMPORTANT HAJJ PLACES

The Holy Ka'abah and the sacred places around it where the Hajj rites are performed, are highly venerable and sanctified. These are indeed the Signs of Allāh and bear a close connection with Islamic history. The pilgrim should be acquainted with them so that he can accomplish his Hajj rites with full satisfaction and knowledge and gain the desired spiritual benefits. The places are described below in the alphabetic order :

1. **'Arafah** : This is a vast plain about 15 kilometres to the east of Makkah ; its bounds start from the place where the limits of Haram end. Arrival in the Plain of 'Arafah on the 9th of Zil Hajj and halting therein for some time is the foremost Hajj rite without which Hajj cannot be valid.

2. **Bait-Ullāh** : (the House of Allāh, the Holy Ka'abah) : this is a somewhat cubic structure, which was built by Prophets Abraham and Ismael by Allāh's Command, with the feelings and desire that it should become the centre of guidance for mankind for all times to come. They prayed that the greatest of Prophets who would show the Right Way to the world and give Right Guidance to mankind should be born there ; then under his guidance and training a community should be raised, who should continue his Mission of propagating the true faith in the world till the end of time. The Qur'ān has confirmed that the first House built for the worship of One God on the earth was *Bait-Ullāh* the House of God, at Makkah. That is why this House has become the

source of peace and blessings and guidance for all mankind and the pilgrims move round it with utmost enthusiasm and devotion.

3. **Batn 'Urnah** : This is also called the Valley of 'Urnah, which is situated in the Plain of 'Arafah, wherefrom the Holy Prophet had delivered his Farewell Sermon on the occasion of the Farewell Hajj.

4. **Hajar Aswad** : The sacred Black stone fixed about breast high in the eastern corner of the Ka'abah by Prophet Abraham. Tawāf is started by kissing or touching the Black Stone and brought to completion at it, after seven circuits.

5. **Haram** : This is the sacred territory around the Ka'abah and the city of Makkah extending to about 5 kilometres towards Madīnah, 11 kilometres each towards Yaman, Tā'if and 'Irāq, and about 17 kilometres towards Jeddah. These bounds were fixed by Prophet Abraham in the beginning, and later ratified by the Holy Prophet himself. Then, Hadrat 'Umar, Hadrat 'Uthmān and Hadrat Mu'āwiyah again confirmed them during their respective reigns. The Muslims are duty-bound to keep the haram sacred and avoid indulging in any thing forbidden within its bounds.

6. **Hatīm** : It is a semi-circular, north-western, half-built portion which was originally included in the Ka'abah in the time of Prophet Abraham, but later it could not be included in the main structure when the Quraish re-built the Ka'abah after its destruction by fire. During Tawāf the pilgrims have to pass around Hatīm as well, keeping it inside as a sacred part of the Ka'abah.

7. **Holy Prophet's Mosque** : This great Mosque was built at Madīnah after the Holy Prophet and his Companions had migrated there. The Holy Prophet

has called it 'My Mosque', and led Prayers in it for years with his Companions and has said :

"One ~~can~~ undertake a journey only to visit three Mosques : Masjid al-Harām at Makkah, Masjid al-Aqsā at Jerusalem, and 'My Mosque' (at Madīnah)." (Bukhārī, Muslim)

8. **Jabal 'Arafah** : This is a hill in the Plain of 'Arafah after which the plain has been named.

9. **Jabal Quzah** is a hill near Mash'ar al-Harām in Muzdalifah.

10. **Jabal Rahmah** is a sacred hill in the middle of the Plain of 'Arafah. The Holy Prophet stood near it and delivered his famous Sermon on the occasion of the Farewell Hajj.

11. **Jamrahs** are the three stone pillars situated at some distances in Minā : the one nearest to the Khaif Mosque is Jamrah al-Ūlā, the next one is Jamrah al-Wustā, and the one nearest to Makkah is Jamarah al-'Aqabah.

12. **Juhfah** is the *miqāt*, about 180 kilometres to the west of Makkah, for the people of Syria and those coming from that direction to enter Ihrām.

13. **Ka'abah, The Holy** : see *Bait Ullāh*.

14. **Khaif Mosque** is situated in Minā, where the pilgrims offer their Zuhr, 'Asr, Maghrib, 'Ishā and Fajr Prayers before leaving for 'Arafah on the morning of 9th of Zil-Hajj.

15. **Maqām Ibrāhīm** : To the north-east of the Ka'abah, a little away from its door, stands a structure which contains a sacred stone bearing the impression of the foot-marks of Prophet Abraham : this is called *Maqām Ibrāhīm* : the Place or Station of Abraham. This is one of the great Signs of Allāh. The Qur'ān says :

“... and dedicate to worship the place where Abraham used to stand for prayer.” (2 : 125)

The pilgrims, after completing the circuits of Tawāf, offer two rak'ahs of prayers near it. According to Imām Mālik, *Maqām Ibrāhīm* stands exactly at the spot where Prophet Abraham placed it himself.

16. **Mash'ar al-Harām** is an elevated place in the plain of Muzdalifah, which is enclosed by a boundary. The Holy Prophet is said to have ascended this mount and glorified Allāh and prayed. The Qur'ān says :

“When you return from 'Arafah, stay at Mash'ar al-Harām and remember Allāh ; and remember Him just as He has enjoined you.”
(2 : 198)

17. **Masjid al-Harām** : This is the holiest Mosque in the world, which encloses the Holy Ka'abah in its middle : it is the real place of worship and all other mosques in the world only represent it. According to a Saying of the Holy Prophet the reward of offering one Prayer in this Mosque is worth one lakh prayers offered elsewhere.

18. **Matāf** is the wide, open pavement, oval in shape, around the Ka'abah and Hatīm on which tawāf is performed day and night by the pilgrims except at the Prayer times.

19. **Minā** is a plain within the bounds of the Haram of Makkah about five kilometres outside the city. The pilgrims pass the night between the 8th and 9th of Zil-Hajj here and then proceed to 'Arafah after sunrise on the 9th of Zil-Hajj.

20. **Muhassar** : This is a valley between Muzdalifah and Minā, where Abrahā and his hosts, who come to destroy the Ka'abah, were themselves destroyed by birds which threw small pebbles at them

from their beaks and claws. This event took place about 50 days before the birth of the Holy Prophet at Makkah. The pilgrims have been enjoined to pass by quickly because Muhassar is a tormented place.

21. **Muhassab** was a valley between two hills on the way to Minā, but now it is inhabited and is called Mu'āhadah ; the Holy Prophet had stayed here for a while after leaving Minā, but it is no longer a Hajj rite to stay at this place.

22. **Multazam** is a part of the Ka'abah's wall, about six feet in length, between the door and the black stone. The pilgrims are enjoined to hold and cling to it, pressing their chests and cheeks against it, and pray humbly for the acceptance of their prayers.

23. **Muzdalifah** is a place midway on the route from Minā to 'Arafah, and is also called Jamm', because the pilgrims gather here on the 9th of Zil-Hajj on their return from 'Arafah. It is obligatory to halt here between the break of dawn and sunrise.

24. **Namirah Mosque** : This mosque is situated right on the meeting place of the boundaries of Haram and 'Arafah. In the pre-Islamic days of ignorance, the Quraish used to stay at Mash'ar al-Harām in the bounds of Haram instead of going further to 'Arafah. On the occasion of the Farewell Hajj the Holy Prophet ordered his tent to be pitched at Namirah (in the bounds of 'Arafah), where now stands the Namirah Mosque.

25. **Qarn al Manāzil** is a hilly place, 50 kilometres to the east of Makkah, which is the *mīqāt* for the people of Najd and those approaching Makkah via that route.

26. **Rukn Yamāni** is the sacred corner of the Ka'abah, towards the direction of Yaman. The Holy Prophet has said :

“The one who touches *Rukn Yamānī* and *Hajar Aswad*, has his sins and errors forgiven.”

27. **Safā** is a hill to the south-east of the Ka'abah, which has now been levelled down and remains only as a symbol ; opposite to it, to the north of the Ka'abah, there is the hill of Marwa. Performing *Sa'i* between these two spots is an important Hajj rite, which has been mentioned in the Qur'ān.

28. **Tan'im** is a place in Hil (*i.e.*, outside the Haram of Makkah but within the bounds of *miqāts*) situated at a convenient distance on the road to Madīnah, wherefrom the residents of Makkah generally enter *Ihrām* for the purpose of performing 'Umrah.

29. **Yalamlam** is the *miqāt* for the people of Yaman and those coming from that direction ; it is situated at about 60 kilometres to the south-east of Makkah.

30. **Zamzam** is the historical well located to the east of the Ka'abah, which was provided by Allah through His grace for the sustenance of Hadrat Ismael and his mother in the wilderness of Makkah. In traditions Zamzam waters have been described as possessing great merits and benefits, and the pilgrims have been urged to drink Zamzam water to fill, because it is food for the hungry and cure for the sick.

31. **Zāt 'Irq** is the *miqāt* for the people of 'Irāq and those coming from that direction, and is situated about 80 kilometres to the north-east of Makkah.

32. **Zil Hulaifah** is the *miqāt*, about 9 kilometres outside Madīnah and 250 kilometres away from Makkah, for the people coming from Madīnah for Hajj.

HISTORICAL PLACES OF MAKKAH

Makkah is the birth-place of the Holy Prophet (Allāh's peace and blessings be upon him) and the most sacred of the cities of Islam due to the Holy Ka'abah. In and around it there exist some places, which though not connected with Hajj rites in any way, are important owing to their historical significance in the early history of Islam. Below we give some of these places, which the pilgrim would like to visit during his stay in the holy land :

1. **Birth-place of the Holy Prophet** : At this place in Sūq al-Lail there exists a library today under the Ministry of Hajj and Auqāf.

2. **House of Hadrat Khadijah al-Kubrā** : This house is situated in Fātimah az-zahrā Street and is the birth-place of all the Holy Prophet's children from Hadrat Khadijah. He stayed here until his migration to madīnah.

3. **Cave Hirā** : A cave in Jabl Nūr near Makkah to which the Holy Prophet used to retire in solitude before his call and spend long hours in reflection and meditation. Here in this cave he received his first Divine Revelation.

4. **Dār Arq'am** : A house near the Ka'abah which served as a meeting place for the early Muslims, who gathered there to receive religious instruction from the Holy Prophet. Hadrat Hamza and Hadrat 'Umar embraced Islam in this house. Now a mosque stands at this place.

5. **Cave Thaur** : A cave in Jabl Thaur, a hill about 8 kilometres to the south of Makkah, in which the Holy Prophet and Hadrat Abū Bakr lay hidden for three days before their migration to Madīnah.

6. **Maqbarah al-Mu'allā** : The ancient grave-yard of Makkah which enshrines the graves of the Holy Prophet's mother, Hadrat Khadijah, his wife, and of many other Companions and their followers.

7. **Jabl Abū Qubais** : A hill close to the Ka'abah which, according to some traditions, is associated with the Holy-Prophet's miracle of splitting the moon asunder. Bilāl Mosque is situated atop this hill.

8. **Jinn Mosque** : The place where the Jinns listened to the Holy Prophet recite the Qur'ān.

HISTORICAL PLACES OF MADĪNAH

Madīnah is the first abode of Islam and the sacred city of the Holy Prophet of Allāh s.a.w. In and around it there are many historical places which the pilgrim would like to visit during his stay in Madīnah. Some of these are :

1. **Qubā Mosque** : A sacred mosque situated a few kilometres to the south-east of Madīnah, which is only next to the Holy Prophet's Mosque in status and sanctity. This was the very first mosque to be built by the Holy Prophet and his Companions on their migration to Madīnah, and has been described as "the mosque founded on piety" in the Qur'ān. According to a Tradition, two rak'ahs of prayer offered in this mosque carry the reward of an 'Umrah.

2. **Qiblatain Mosque** : A mosque to the north-west of Madīnah where the Divine Command for the change of *Qiblah* from the Temple (Jerusalem) to the Ka'abah (Makkāh) was revealed and carried out forthwith by the Holy Prophet during the progress of the Zuhr Prayer which he was leading at the time.

3. **Ghamāmah Mosque** : Here the Holy Prophet used to lead the 'Id congregational Prayers.

4. **Juma'ah Mosque** : Here the Holy Prophet led the first ever Jum'ah (Friday) congregational Prayer while on his way to Madīnah from Qubā during the migration.

5. **Badr** : A habitation about 153 kilometres to the south-west of Madīnah, which is well known to history for the first great Battle of Islam, fought and won under the leadership and command of the Holy Prophet himself. One should invoke Allāh's blessings for the great martyrs who lie asleep in their worldly abodes here.

6. **Uhud** : A hill about 5 kilometres to the north-east of Madīnah, where the second great Battle of Islam was fought. One should pay a visit to the graves of Hadrat Hamzah, the Holy Prophet's uncle, and other Companions who fell martyrs in the battle. About Uhud the Holy Prophet is reported to have said :

“Uhud loves us and we love Uhud.”

7. **Jannat al-Baqee'** : The grave-yard of Madīnah, where thousands of the great Companions including Hadrat 'Uthmān, Hadrat 'Abbās, Imām Hasan, and wives and daughters of the Holy Prophet lie buried.

8. **Five Mosques** : One may also visit these mosques, which are : Masjid Fath, Masjid Abū Bakr Siddīq, Masjid Salmān Fārsī, Masjid 'Umar and Masjid 'Alī.

9. **Well of Hadrat 'Uthmān** : A well in the middle of a datepalm orchard, situated to the north of the Qiblatain Mosque, which was purchased by Hadrat 'Uthmān from a Jew for common use of the Muslims.

GLOSSARY

This Glossary contains some of the commonly used Hajj terms in the book ; other terms have been translated into English in the text.

- Āfāqī* : a pilgrim who goes to perform Hajj or 'Umrah from a place situated outside the appointed *mīqāts* (see *mīqāt*).
- Fard* : an imperative duty incumbent upon every Muslim.
- Hadīth* : a Saying, Action or Dealing of the Holy Prophet of Islam.
- Hady* : sacrificial offering taken along or sent by the pilgrim to Makkah.
- Hajar Aswad* : the Black Stone fixed about breast high in the eastern corner of the Ka'abah.
- Hajj* : the great pilgrimage to the Ka'abah (see 'Umrah).
- Haram* : the sacred precincts of the city of Makkah or of Madīnah.
- Ifrād* : simple Hajj without 'Umrah ; the pilgrim performing Hajj *Ifrād* is termed *Mufrid*.
- Ihrām* : the pilgrim's robe consisting of two seamless, white sheets : one is wrapped round the loins and the other thrown across the body at a *mīqāt*, or before it, with the intention of performing Hajj or 'Umrah, and pronouncing *Talbīyah*

(see *Talbīyah*). After this many thing which were otherwise lawful and permissible, become forbidden for the *Muhrim*, as long he is in the state of *Ihrām*.

Ihsār : being prevented from performing Hajj or 'Umrah due to any reason ; the person thus prevented is called *Muhsar*.

Istilām : kissing or touching or just facing the Black Stone (*Hajar Aswad*) at the commencement of each circuit of *Tawāf* and at the conclusion of it.

Jamrahs : the three stone pillars at which pebbles are cast at Mina, near Makkah.

Jihād : a war in the cause of Allah.

Maḥram : Father, brother, son or any other male relative with whom a woman cannot enter into matrimony.

Masjid : a mosque.

Miqāts : the five appointed places in different directions and at different distances outside Makkah, where the pilgrim has to change into *Ihrām* before proceeding to Makkah for Hajj or 'Umrah.

Mufrid : see *Ifrād*.

Muhsar : see *Ihsār*.

Mutamatti' : see *Tamattu'*.

Qārin : see *Qirān*.

Qiblah : the direction towards Makkah in prayer.

- Qirān* : a superior kind of Hajj in which the pilgrim, called *Qārin*, enters *Ihrām* with the intention of performing both 'Umrah and Hajj, one after the other, in the same state of *Ihrām*.
- Ramal* : moving round the Ka'abah at a swift pace in the first three circuits of *Tawāf*.
- Ramī* : an obligatory Hajj rite of casting pebbles at the three *Jamrahs* at Minā.
- Sadaqah Fitr* : 'Id charity to be given away at the uniform rate of 1 kilo, 110 grams of wheat per head, or the price, to the deserving poor.
- Sa'i* : an obligatory Hajj rite of running between *Milain Akhdarain*, two points between the *Safā* and the *Marwa* by the male pilgrims.
- Sunnah* : an act approved and performed by the Holy Prophet and his Companions.
- Tahliq* : shaving of the head after completion of the Hajj rites.
- Takbir* : saying : *Allahu Akbar* : "Allāh is most Great !"
- Talbīyah* : to pronounce the following prescribed words frequently and repeatedly from the time the pilgrim enters *Ihrām* till casting of pebbles at *Jamrah al-'Aqabah* :
Labbaik Allahumma labbaik :
Labbaik lā sharīka laka labbaik !
Inn-al-hamda wan-ni'mata laka, wal-mulk ; lā sharīka lak.

- Tamattu'* : a kind of Hajj in which the pilgrim, called *Mutamatti'*, performs 'Umrah and Hajj in separate *Ihrāms*, and takes advantage, in the interval, of things otherwise forbidden in the state of *Ihrām*.
- Taqsir* : cutting or clipping of the hair, an alternative to *Halq* or *Tahliq*, after completion of the Hajj rites.
- Tashriq Days* : 11 to 13 of Zil-Hajj.
- Tawāf* : circumambulation of the Ka'abah, which is an imperative Hajj rite : it is of three kinds :
 (a) *Tawāf Qudūm*,
 (b) *Tawāf Ziyārah or Ifādah*,
 (c) *Tawāf Wadā'*.
- Tawāf Qudūm* : The very first *Tawāf* which is performed on arrival at Makkah ; this is an obligatory Hājj duty for the *Afāqī* pilgrims.
- Tawāf Wadā'* : the Farewell *Tawāf*, performed before taking leave for home ; this also is an obligatory Hajj duty for the *Afāqī* pilgrims.
- Tawāf Ziyārah or Ifādah* : the most important *Tawāf*, which is imperative in nature and is performed on the 10th of Zil-Hajj after one's return from 'Arafah and Minā.
- '*Umrah* : the lesser Hajj.
- Wājib* : a religious duty obligatory in nature.

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دعاء

دوران حج

① بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِ اللَّهِ

لَكَ. ————— متفق عليه

② اللَّهُمَّ اغْفِرْ ذُنُوبِي وَافْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ.

مُصَلَّى. ————— سورة بقره ١٢٥

③ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

④ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ

⑤ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ

شَعَائِرُ اللَّهِ. ————— سورة بقره ١٥٨

السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ فَحِينَا

⑧ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ

رَبَّنَا السَّلَامُ وَأَدْخِلْنَا دَارَ السَّلَامِ

لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ

وَإِلَّا كَرَامِ. اللَّهُمَّ زِدْ بَيْتَكَ هَذَا

وَحْدَهُ أَنْجِزْ وَعْدَهُ وَنَصِرْ عَبْدَهُ

تَعْظِمْ وَتَشْرِيفًا وَزِدْ تَعْظِمْهُ وَتَشْرِيفَهُ

وَهَزِمِ الْأَحْزَابَ وَحْدَهُ. —————

مِنْ حَجَّةٍ وَاعْتَمَرَةٍ.

⑨ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ

⑤ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ

لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ

لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ

وَالنِّعْمَةُ لَكَ وَالْمُلْكُ لَا شَرِيكَ

لك. ————— متفق عليه

١٠ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضْوَانَكَ

وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

١١ اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي

تَقُولُ وَخَيْرًا مِمَّا نَقُولُ. اللَّهُمَّ

لَكَ صَلَوَتِي وَشُكْرِي وَحَيَايَ وَمَمَاتِي

وَإِلَيْكَ مَا بِيْ وَكَلِّ سِرِّ ثَرَاتِي.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ

الْقَبْرِ وَوَسْوَسةِ الصَّدْرِ وَشَتَاتِ

الْأَمْرِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

شَرِّ مَا نَجِي بِهِ الرِّيحُ.

١٢ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ

فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

١٣ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ

وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا

آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

حَسَنَةً وَقِنَا عَذَابَ النَّارِ. (ابن أبي

١٤ اللَّهُمَّ إِنَّمَا نَايِكَ وَتَصَدِّقًا

بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا

لِسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٥ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

١٦ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

وَادْخُلْنَا الْجَنَّةَ مَعَ الْأَنْبِرَارِ يَا عَزِيزُ

يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ. سورة بقره ٢٠١

١٧ اللَّهُمَّ قِنِّي بِمَا رَزَقْتَنِي وَ

بَارِكْ لِي فِيهِ وَاخْلُفْ عَلَيَّ كُلَّ

غَائِبَةٍ لِي بِخَيْرٍ.

١٨ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ————— سلم

١٩ إِنْ الصَّفَا وَالْمَرْوَةَ مِنْ

شَعَائِرِ اللَّهِ. ————— سورة بقره ١٥٨

٢٠ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا

اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ نَزَلَ
① اللَّهُمَّ إِنَّكَ قُلْتَ أَدْعُوْنِي اسْتَجِبْ

لَكُمْ وَإِنَّكَ لَا تَخْلِفُ الْبِعَادَ. إِنِّي
أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا
تَنْزِعَهُ مِنِّي حَتَّى تَقُوْلَانِي وَأَنَا مُسْلِمٌ.
رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ
أَعَزُّ الْأَكْرَمِ.

② بِسْمِ اللَّهِ اللَّهُ الْأَكْبَرُ رَغْمًا لِلشَّيْطَانِ
وَرِضًا لِلرَّحْمَنِ. اللَّهُمَّ اجْعَلْهُ حَجًّا
مَبْرُورًا وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا.

③ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ
صَلَوَتِي وَنُسُكِي وَحَيَايَ وَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

وَمَا أَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ لَكَ وَمِنْكَ
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④ اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ
حَبِيبِكَ مُحَمَّدٍ وَخَلِيكَ إِبْرَاهِيمَ عَلَيْهِمَا
الصَّلَاةُ وَالسَّلَامُ.

⑤ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَ
رِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ.

⑥ اللَّهُمَّ لَكَ الْحَمْدُ حَمْدُ أَيُّوْبَ
نِعْمَتِكَ وَيُكَافِي مَزِيدَكَ أَحْمَدُكَ
بِجَمِيعِ حَمَائِدِكَ مَا عَلِمْتُ وَمَا لَمْ أَعْلَمْ
وَعَلَى جَمِيعِ نِعَمِكَ مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ
وَعَلَى كُلِّ حَالٍ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ. اللَّهُمَّ أَعِزَّنِي
مِنَ الشَّيْطَانِ الرَّجِيمِ وَأَعِزَّنِي مِنْ
كُلِّ سُوءٍ وَقَتِّعْنِي بِأَرْزَقَتَنِي وَبَارِكْ لِي
فِيهِ. اللَّهُمَّ اجْعَلْنِي مِنْ أَكْرَمِ وَفْدِكَ
عَلَيْكَ وَالزَّمْنِي سَبِيلَ الْإِسْتِقَامَةِ
حَتَّى الْقَاكَ يَا رَبَّ الْعَالَمِينَ.